The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 23.—WHOLE NUMBER 1011

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
" Church of the Annunciation,
except Saturday, P. M., at 8 " " 6 "
" " " Holy Communion, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 a. m.
" Emmanuel Church, ... 8 a. m. and 6 p. m.
" Church of the Holy Apostles, . . 8 "
Church of the Transfiguration, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 6 " " 6 "

Calendar for August.

4. Tenth Sunday after Trinity.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

For the Church man.

The Flower of Innocence.

I.

Oh, as I look on years gone by,
The sad, the weary tale they tell!
My burdened heart must weep and sigh
O'er hopes and joys I've loved too well.

II.

But now the flowers I prized are gone;
The autumn blasts have brought decay—
The roses all have left a thorn—
The sweet perfume has passed away.

III.

Could I but bind around my brow
One flower that blooms in Eden's shades:
To autumn blasts I'd meekly bow
Content with this that never fades.

IV.

Once in my heart it bloomed so bright,
So white and pure, so sweet and fair—
That holy angels on their flight,
Paused on the wing to hover there.

V.

But now 'tis gone, nor ask me why—
The leaves lie scattered,—white no more;
While every seraph passes by,
Nor stops as he was wont before.

VI.

Yet as my onward way I tread—
I strive to find the leaves again;
But ah! the plant is sere and dead,
Its former sweets no more remain.

VII.

Though pardon wash the guilt away,
Yet that fair flower can ne'er be mine
Until I tread the courts of day
And see the Saviour's glory shine.

VIII.

There will I find still white and pure
The flower that fills my heart and sense
Free from the snares that here allure
The holy flower of Innocence.

Tivoli, July 16, 1850. Q. de K.

Selected Matter.

Extract from Bishop Potter's 2d Charge

On the proper method, matter and object of Ministerial Study.

But if we ought to study earnestly, so should we do it *comprehensively*—in a large and Catholic spirit. To be earnest in quest of knowledge, as a help and guide in our cure of souls, is not sufficient, if we are wanting in breadth of mind or in range of information. Mere zeal and ardor without these will often transport us into bigotry, or urge us toward heresy. To refuse first to reconsider our opinions even on doubtful matters—then to associate them with whatever is most sacred and important, and then to denounce and persecute all who hesitate to accept them, is the too common result of ignorance or of a contracted mind. To refine much again even on points the best settled—to trace them to their supposed consequences, under the direction of a hard and peremptory logic, to neglect the rectification of our conclusions, by the plain sense of Scripture and the ancient Fathers, and by the deep and impressible convictions of mankind—this is another characteristic of an uncatholic temper, and it has proved fruitful alike in heresy and in intolerance. Who can rate too highly, Brethren, that large-minded and docile spirit which keeps itself open to light from whatever quarter? Who can prize too dearly the aid which different branches of knowledge can yield to each other. How unexpected and impressive the confirmation of old opinions, which often flashes from studies apparently the most remote from our own. From how many sources, critical, historical, moral and even physical, may we not gather aid in elucidating the sacred text? How can nature help us in understanding the Bible, and the Bible again in apprehending aright many of the laws of nature? How do the same facts and principles change their aspect, as we view them successively, from the stand-point of a free and critical reason, and from that of mere human authority. How different the teachings of God's pure word, uncorrupted by tradition, unobscured by philosophy, falsely so called, from the conclusions of a stern, dogmatic Theology. Do men approach the great questions of religion with nothing but an imperious, practical understanding? We need not wonder that they descend rapidly towards the depths of a Deistic Rationalism. Do others apply to the same problems, only the maxims of a philosophy more spiritual and transcendental? We need not be surprised if their conclusions too are at variance with Scripture, and with observed facts. So long as we accept but one primary source or criterion of knowledge, be it authority or reason, be it blind submission to any teaching, short of God's own word in its unquestionable import, or be it the intuitions of the lower understanding or of the higher consciousness; or even of the Christian affections: in each case, the ultimate conclusions will be found wanting in the breadth and comprehensiveness which characterize the truth as it is in Jesus. That truth is adjusted with respect to our whole complex nature, soul, body and spirit. It speaks to all the different powers and susceptibilities of our minds. It was intended to give play and development to every faculty; and while in its rudiments it stands on a level with the apprehension of the child, it mounts in its higher declarations, far above the range of any mortal intellect, and calls us to bow down in wonder and adoration, confessing that God's ways are not our ways, nor his thoughts our thoughts

3. Again. As we should study, earnestly and comprehensively, so in the third place should we do it, in a *candid* and *teachable* manner. We all start on the race of life without knowledge; and the measure in which we attain it, must depend not only on the earnestness and comprehensiveness of our inquiries, but also on the strict integrity and frankness with which we conduct them. A perverse or disingenuous temper will cast deep shadows over our intellect, even though it be surrounded by the effulgence of a mid-day sun—causing us to put darkness for light, and light for darkness. So much there is of intrinsic difficulty in many of the subjects that challenge our attention, and so closely do they press upon some of the deepest and most powerful of our sensibilities, that we cannot be too much on our guard against adventitious embarrassments, superinduced by our own prejudices and passions. If the Gospel contains doctrines and precepts that commend themselves to every man's conscience, so does it contain others, that are foolishness to the speculative and earthly-minded Greek—stones of stumbling to the sensual and pageant-loving Jew. If questions arise that transcend all reason, and lay a heavy tribute on our faith, how many more are there that lay burdens on our integrity, and that will ever be rejected, except by the honest and sincere heart. Our voyage towards the haven of a complete and harmonious system of Divine Truth—does it not lie between opposing, yet nearly impending errors? Does it not call us to accept facts apparently most incongruous? Are we not to find our way as Scientific Theologians between the Scylla of a too scrutinizing understanding and the Charybdis of a blind credulity—between empty formalism on the one hand, and a vapory, unsubstantial spiritualism on the other,—between such views of God as are too pantheistic, and such as are too anthropomorphical—between the theories of antinomian grace and those of a presumptuous self-righteousness,—between an abnegation of all moral liberty, and the claims to a licentious and God-defying freedom,—between a faith, so subjective as to be beyond the reach of any intelligible test, and a faith so purely objective as to leave no appeal to the primitive and irrepressible voice of God in the soul.

Brethren! can we trace the history of controversies so often renewed and yet still unsettled, without feeling that there is much in our religion to teach us our imbecility, much to write upon our hearts a solemn sense of the unfathomable depths of the divine counsels? Can we consider how from age to age, men of unbounded learning, and of the most sagacious intellect, have addressed themselves to the divine mysteries, and yet have reached no conclusions that men equally learned, equally able, and equally upright have not denied! Can we consider this as we ought without feeling that there are matters too high for us, and that while we may form opinions, they should be held as things doubtful? And when to the intrinsic darkness that belongs to these subjects, we add the difficulties that embarrass many minds, because of their peculiar position or temperament—because of early prepossessions or long established habits,—does it not become us to look with forbearing eye on much that to us may seem error? To denounce men, because they fail to reach conclusions the same in all respects with our own, as wanting in understanding, or as deficient in honesty, is a sad commentary upon our own intelligence and generosity. It is to make our minds and opinions the standard of all orthodoxy. It is to claim, in our own behalf, quite too exclusive an exemption from the frailties and infirmities of our common humanity.—When we meet what seems error, is it not well, at least, to hope that it may have, to those who hold it, the very aspect—the "counterfeit presentment" of truth; or that, though questionable even to them, it may still stand associated in their judgment with truths so certain, or with interests so momentous, that they dare not assail it! Far from us be the unkind and unbrotherly spirit which refuses to extend to those of the same household of faith, and to all who name the name of Christ, some measures of the charity which we demand at their hands.

And while such considerations urge us to be indulgent toward others, let them constrain us to be watchful and jealous in respect to ourselves. In seeking truth, never let us suppose that we "have apprehended." All through life, let us proceed as learners; and let us remember that there are few sources from which we may not gather some help in understanding the works, ways and will of the Almighty. Vigilantly and anxiously should we watch, lest unholy desire or passion cloud the clearness of our intellectual eye. Earnestly should we strive, lest we prefer our own opinion before the judgments of truth, or cling more to that which will make for our present ease or credit or pleasure, than to that which will redound to our everlasting well-being. Never may we forget, that if we would know the mind of Christ, we must love truth better than party—and covet more the glory of him who can rule his own spirit, than the transient triumph of one, who beholds his adversary silenced perhaps, but not convinced—defeated it may be, but neither enlightened nor made holy.

These remarks have grown so unexpectedly and so unduly under my hand, that I must hasten to conclude. I have said that as our studies should be conducted earnestly, comprehensively, and candidly, so again they should be characterized by reverence, by freedom, and by progressiveness. On these last topics, I can merely indicate some of the principles, which as it seems to me, ought to regulate us, in our efforts at intellectual self-culture.

4. Our studies and investigations should be conducted in a *reverent* spirit. The great God and our Saviour Jesus Christ are everywhere placed before us, as the paramount objects of our regard and submission. It must always become beings, so short-sighted and erring as men, to keep silence when the voice of Infinite Wisdom is put forth, and to bow before its teachings with a filial and confiding faith. That voice speaks now, obscurely, through outward nature—now, more clearly, through the deep instincts and intuitions of our own souls. Now it comes to us clear and full, through the trumpet of the Gospel. Now it speaks more vaguely and ambiguously from hidden oracles in the Old or New Testaments. Now it is God himself or his messengers, full fraught with his own Spirit and wisdom—now it is uninspired, yet most holy sage or Priest, or lawgiver. Now it is a proclamation, sounding forth from the collected intelligence of the universal conscience of our race. Now it is the consentient judgment of those who, acting in their official capacity, would define the faith of the Church. Now it is the accordant judgment of learned doctors and fathers, speaking each for himself; and now the individual judgment of the authorised ministers of Christ, when preaching publicly or from house to house. In all these cases, the matter spoken, if true, is in one sense divine; and though not true, the source whence it comes, entitles it to be considered with respect and discussed with care. He who has the fear of God before his eyes, and who feels properly his own fallibility, will sit with docility at the feet of all who are able to teach; and he will at least presume, until evidence shall overthrow the presumption, that where there is lawful authority, there is ability too. In the father at the head of his family—in the law-making and law-administering power at the head of the State, and in the ministers and pastors of Christ's flock, he will recognize a rightful, though not unlimited or arbitrary authority; and he will feel that the best interests of mankind and the truest welfare of his own soul, require that that authority should be upheld and revered.

We betide the people who have thrown off all allegiance to a superior power! and wo, too, to them, whether they be a nation, a church, or individuals, who in their pretended reverence for God, withhold all submission towards his earthly representatives!

5. But if our studies should be reverent, so also should they be *free* and *manly*. God has not given us inquiring and investigating minds for naught. To no man, who has the capacity, has he denied the right to think, or to ask a reason for the faith or the obedience which is claimed at his hands. In proportion as we have true reverence, we shall exalt the will and teachings of the infallible Jehovah above those of frail and fallible men; and in the same proportion, will it be our privilege to question those who profess to speak with a superhuman wisdom, or by a superhuman authority. The largest freedom and the deepest reverence are not only compatible; they mutually imply each other—there being no true freedom, except where there is a sense of our limited powers and our essential dependence. Nor any true reverence, unless it be the spontaneous homage of our souls to an authority seen to be alike legitimate and competent. A blind and unreasoning faith cannot be more grateful to God, than an ignorant and senseless devotion. He best honors his Heavenly Master and his earthly guides who is able to vindicate the allegiance he pays them. After all that a reverent reason can comprehend there will still be a boundless expanse, where implicit trust in the Divine Truth and goodness will be our only resource; and to prepare us for making our way with unfaltering wing over that great sea, we need to have seen for ourselves that God's ways are just and true—his works great and marvellous. We need to have certified ourselves that the word in which we are called to trust is really divine, and that many of its disclosures have been verified by experience, and others expounded by reason.

Where there is true modesty—a sense of our own weakness—a perception of the superior wisdom of others, and a profound veneration for God's word, there freedom of inquiry is safe and salutary. Where that temper of heart is wanting, all professions of reverence for authority—all outward tests, however rightly enforced, will fail to induce true wisdom, or guard us against error, heresy and schism.

I should gladly dwell, did time permit, upon the importance of *systematic*, as opposed to *desultory* studies, and of study aiming at the progressive development of truth and of our own powers, as opposed to that movement without progress, that reproduction of the same materials in new forms, which characterizes too much, perhaps, both of our preaching and our habits of reading. There is a deal of miscellaneous reading, especially in our day, which can do little to enlarge our knowledge, while it is sure to impair materially the mind's vigor, and its power of concentration. There is a diligence in preparing discourses for the pulpit which lays little tax upon our higher faculties, and contributes hardly anything to the range or precision of our own knowledge, or that of others. To aim at a constant *advance* in our views of divine truth, and in our power of unfolding it—to be satisfied with nothing short of progress in theological learning, and in the clearness, precision and compass of our opinions—and to be bent on building up our flocks not only in the first principles, but in the full and harmonious stature and proportion of Christian doctrine and Christian practice, is that, as it seems to me, towards which all should aspire, and to which all, according to the measure of their capacity and opportunities, should attain. But on this topic I may not dwell.

I have discussed but one of the three questions, which I proposed for consideration when I began, and this has been treated in a manner, I am conscious, which is by no means complete. Let me close with one or two questions, which I would present for our common benefit. At our ordination, as priests, we promised that we would be "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh." That promise was preceded by an awfully solemn exhortation that we would "*consider* how studious we ought to be in reading and learning the Scripture, and in framing the manners both of ourselves and of them that specially pertain unto us, according to the rule of the same Scripture, and for the self-same cause, how we ought to forsake and set aside as much as we may all worldly cares and studies." My brethren of the Clergy, let us often ask ourselves whether these, our paramount duties as students and as pastors, are duly considered. This promise to be diligent in reading the Scriptures, and in all auxiliary studies, is it faithfully kept? Are we students indeed, and is the Bible the one great subject on which the best of our labors are expended? And these sacred studies, are they prosecuted with a temper so devout, candid and humble, that we may expect in their behalf, the special aid and benediction of Almighty God?—Are we diligent also in prayer, and in framing the manners, both of ourselves and of them that specially pertain to us? Thus only can we acquit ourselves of our solemn vows and obligations.—Thus only can we presume upon the cheering and sustaining presence of God's good Spirit in our hearts and on our toils, and thus alone, will we win at last the "Well done, good and faithful servant" of our Lord.

"These messengers," says Archbishop Leighton, speaking of the clergy, "should come near the life of angels, always beholding the face of the Father of lights; but if their affections be engaged to the world, their faces will still be that way. Fly high, they may, sometimes in some speculations of their own; but like the eagle, for all their soaring, their eye will still be upon some prey, some carrion here below. Upright, meek, humble and heavenly minds, then, must the ambassadors of this great King have, and so obtain his intimacy; mounting up on those wings of prayer and meditation, and having the eye of faith upwards. Thus shall they learn more of his choicest mysteries in one hour, than by many days poring upon casuists and schoolmen and such like. This ought to be done, I confess; but above all, the other must not be omitted. Their chief study should be that of their commission, the holy Scriptures. The way to speak chiefly from God, is often to hear Him speak. 'The Lord has given me the tongue of the learned,' says the evangelic prophet (chiefly intending Christ,) 'to speak a word in due season to the weary.'—(Aye that is the learnedest tongue when all is done.) But how? 'He wakeneth morning by morning, he wakeneth my ear to hear as the learned.' (Isaiah 1., 4.) Thus we see how these ambassadors have need to be friends, and intimate friends with their Lord. For if they be much with God in the mount, their return to men will be with brightness in their faces, and the law both in their hands and in their lives, and their doctrine shall be heavenly"

From the Guardian.

Anglo-Catholicism.

In a recent article we endeavored to show that Englishmen might appeal to the early church in support of what are oftentimes called "High views" of Church Authority and Sacramental doctrine; and might further admire what may, perhaps, be called the spiritual riches of the Roman Catholic Church, not only without disloyalty to his own Church, but without for a moment forgetting the providential position which she seems to occupy as a witness against Rome; as commissioned to struggle for the faith of the early ages, free of the strange and startling additions which have accumulated, and are at this day still accumulating upon that faith.

In the eyes of such persons, the English Church is somewhat in the position of a person, who on good grounds, has broken with his own family. He is cut off from station—from a variety of ennobling associations and traditions,—he has no share in the family relics, family connections, and all those other visible memorials of ancient worth and consideration which used to remind him that he had a right to take pride in the past. They even seem to be arrayed against him, and to bear witness against his isolated position. He is in a kind of exile—losing not exactly a home, for that every man may make for himself—but that family centre which is a kind of enlargement of home, connecting us with something beyond the mere domestic circle, and keeping alive affections which would otherwise die away from desuetude. If he quotes the history of members of his family as his own, he feels half inclined to qualify his words, lest his claim to a share in them should be rudely questioned by a bystander. His attempts to reproduce what he ought to have inherited are stigmatized as unreal and fantastic—his maintenance of an independent position as proud and assuming. The quarrel itself, perhaps, contracts some of that peculiar bitterness which is too apt to accompany the alienation of those who have once loved and understood each other, and still possess that morbid insight into each other's feelings which is sometimes the growth of close intimacy or blood-relationship. And even if this is not the case, the sufferer will probably feel that in his conduct there has been much that he would willingly, if he could, undo. But for this it is too late. Things have taken their shape. Breaches have widened. Offences have been aggravated. Just matter of offence has come in. Even the ordinary avenues for reconciliation are closed by the mutual distrust which arises out of long alienation and sense of injury. Finally, he may have the interests of third parties to defend; and could not conscientiously accede to any terms of reconciliation except such as it would be visionary to expect from the other party. He can at best but possess his soul in patience, trying to do justice both to those from whom he is separated and to the cause which he is bound to maintain against them—imagining it may be, that by the unimaginable workings of Providence—by some strange convulsion—some unaccountable conversion of heart—some startling turn of circumstances—a way may yet be found for the camel through the eye of the needle; yet all this time, true to himself and his trust, and framing his practical course on the actual facts and probabilities which are before him—making the best of his isolated independence, while anxious rather for conscience and old affection's sake than for the hope of any immediate result to remove offences and substitute a more tender and forbearing spirit for the hostile and suspicious jealousy which has been engendered by long warfare.

We do not wish to waste time in drawing out the separate points of an analogy which is obvious, but there is one of so practical a kind, that we cannot forbear dwelling upon it. The reunion of Christendom, is, perhaps, the greatest object which a Christian could have at heart. When attempting to imagine the increase of power and purity which would follow on such an event, we feel at once that we are indulging an idea almost too fascinating to be dwelt upon. We need not wholly dismiss it. It would be a noble object of ambition to have removed one of the thousand obstacles which stand between us and such a consummation. It is an allowable refreshment to think that towards such a result we have done any thing to smooth the path of future generations. But it is one of the few matters in which it is dangerous to be practical. To ourselves the object is, humanly speaking, impracticable. There is a gulf into which we may cast ourselves; but which we cannot render passable. We are separated by grave differences of spirit and doctrine, and not less, perhaps, by a deep distrust (would that we could call it unfounded) of each other. Centuries of mutual persecution and reviling cannot be undone in a life-time. The burnings of Queen Mary and the hangings of Queen Elizabeth; the atrocities of the Gunpowder Plot and the Irish massacres, on the one side; the penal laws enforced by the Long Parliament, and aggravated by William of Orange on the other, are too deeply stamped in the memories of men to be effaced by any distinction between the schools of Pole and Bonner, of Andrews and Abbot. Time and the divine chastisements may increase a spirit of charity and truthfulness in the Roman Church, of dignity and independence in the English; may supply what is wanting in the one, and wither what is diseased in the other. The sight of each other's growing excellence, and the sympathy arising from a common warfare against the spirit of the world, may revive a confidence which now we cannot feel. But if it is the Divine will that the Catholic Church should be restored to a closer unity, it is not surely by direct approaches to each other, but by advances towards an ideal from which we are both too far distant, that this will be accomplished. It will be effected not by those who naturalize a Roman genuflexion, or apologize for an act of Roman saint-worship, but by those who by reviving the seal and love of their own Church, force upon their rivals the old cry of *utinam noster esses!* It is a narrow faith which can find no ground for hoping that, amidst what we cannot deny to be the growing bitterness of the present day, the designs of Providence are yet working themselves out more surely than if we could hasten them by our weak contrivances.

But considerations of this kind are unsatisfying. They balk our hopes; check our feelings; impede the free current of our thoughts and aspirations. True, perhaps; but they need not deaden our motives or diminish the energy of our action. In this particular the path we tread requires patience and firmness rather than courage and fervor. It is one which may easily be stigmatized as half-hearted and inconsistent, but is not less that which has been appointed for us, and by adhering to which we most surely, though not perhaps most visibly, co-operate with Him who has marked it out.

(From the Colonial Church Chronicle.)

Memoir

Of the late Bishop Coleridge.

William Hart Coleridge, the son of Luke Herman Coleridge and Sarah, daughter of Mr. Richard Hart of the city of Exeter, was born at Thorverton, in the County of Devon, on the 27th day of June, 1789. His father was the seventh son of the Rev. John Coleridge, Vicar, Chaplain Priest, and Schoolmaster of Ottery, St. Mary; and perhaps we may infer from his Christian names that he was therefore destined from his birth to the practice of medicine. He died at the early age of twenty-four, leaving his widow and only child to the fatherly care and protection of his brother, the Rev. George Coleridge, who then presided, with great reputation, over the King's School (formerly kept by his father,) and also held the office of Chaplain Priest in the once collegiate, church of Ottery, St. Mary. That excellent person—"notus in fratres animi paterni"—deserved at the hands of all his family the touching tribute of affection addressed to him by another brother, Samuel Taylor Coleridge, in after days:—

> "I remember thee, my earliest friend,—
> Thee who didst watch my boyhood and my youth,
> Didst trace my wanderings with a father's eye,
> And boding evil, yet still hoping good,
> Rebuked each fault, and over all my woes
> Sorrowed in silence.—I have ever loved thee,
> Loved as a brother, as a son revered thee."

The subject of this memoir always felt an honest pride in stating that he had known no other school or master, having been educated, as Bishop Sprat tells of himself, "not at Westminster nor Eaton, but at a little school by the churchyard side." After twelve years' pupilage under his good uncle's roof, he entered at Christ Church on the 12th of January, 1808. And it is curious to record that he who in after life was to find so distant a field of labor, had never travelled further than Exeter (a stage of twelve short miles from Ottery,) until he was launched at once, a well-grounded scholar, but without a friend, into the society of the largest college in Oxford. Here, however, his steady diligence and exemplary conduct soon recommended him to the notice of Dr. Cyril Jackson, the Dean; and at his request, joined with that of the Canons, Dr. Howley, Regius Professor of Divinity, nominated him, in June 1811, to a studentship. And the result of the public examinations, in the following term, amply confirmed the choice of the Chapter, for we find the name of William Hart Coleridge in the first class, both *In Literis Humanioribus*, and *In Disciplinis Mathematicis et Physicis.*

Mr. Coleridge was ordained Deacon by the Bishop of Bath and Wells in 1812, and Priest by the Bishop of Oxford in 1814. For a few months he held a public tutorship at Christ Church, but soon relinquished it for the more congenial duties of a parish priest, and accepted, in the same year, the Perpetual Curacy of Cowley, in the gift of his college. About this time, also, he was nominated a master in the schools. In 1816 he was called to a larger sphere of duty, and became Assistant Curate of St. Andrews, Holborn, where he remained for three years, until the sudden death of the rector, the Rev. G. T. Clare, when he was appointed Preacher of the Society's Chapel in Ely Place. Although thus relieved from the overwhelming labors of his parochial cure, he found ample occupation in the secretaryship of the Society for promoting christian knowledge, jointly with the Rev. W. Parker; and he also did the church good service by undertaking the editorship of the *Christian Remembrancer*, to whose pages he contributed, among other articles, an interesting series of Ecclesiastical Biographies.

Meanwhile his early patron, Dr. Howley, now advanced to the See of London, had been no inattentive observer of the sound judgment and practical wisdom of *his* student, and felt that the same discretion, and zeal, and energy which had already made the Curate of St. Andrew's a marked man among the London clergy, would be well employed in laying the foundations, broad and deep, of the Anglican Episcopacy in the West Indies. When, therefore, a wise and Christian ministry determined on extending the blessings of a church in all its fulness and integrity to those dependencies of the British Crown, Mr. Coleridge, at the early age of thirty-five, was recommended, by his Diocesan, to Lord Bathurst for the newly constituted See of Barbadoes and the Leeward Islands. He accordingly received consecration on the 25th of July, 1824, with the Rev. Christopher Lipscombe, Fellow of New College, who was nominated to the See of Jamaica, at the hands of the Primate, Dr. Sutton, and the Bishops of London, Dr. Howley, Lincoln, Dr. Pelham, and Llandaff, Dr. Van Mildert.

The writer of this brief memoir can bear his testimony to the anxious and considerate attention which Bishop Coleridge bestowed (during the interval between his consecration and departure for his diocese) on all the multifarious details connected with the establishment of a new See on sound ecclesiastical principles. At length he sailed in the *Herald*, on the 16th of December, 1824, and on the 29th of January, 1825, "made the green shores of Barbadoes, and cast anchor in Carlisle Bay."

After about seven weeks' residence in Barbadoes, he started in H. M. S. *Eden*, sloop of war, on the visitation of his diocese,* which occupied him until the 24th of June. He shortly after returned to England to confer with the authorities as to the condition and necessities of his See; and in October, 1825, was united in marriage to Sarah Elizabeth Rennell, daughter of the very Reverend the Dean of Winchester, and sister to his dearly loved and lamented friend, the pious and exemplary Vicar of Kensington. A son and daughter are the surviving fruits of this happy union.

The pages of a magazine will ill suffice to chronicle the events of Bishop Coleridge's episcopate, which extended over a space of nearly eighteen years. We must be content, then, with glancing at a few of the most striking facts connected with it.

And, first, in regard to the impulse invariably given to the extension of the church system by the appointment of a Bishop, it may be affirmed, without fear of contradiction, that the result of Bishop Coleridge's exertions far exceeded the most sanguine expectations. Every portion of his scattered diocese (consisting of thirteen islands and British Guiana) enjoyed, in turn, the benefits of his personal superintendence; for he was usually out on his visitation tours during three months of every year. The entire result of his labors cannot be understood without the help of voluminous statistics, but it may be sufficient here to insert an extract from the Address of the Clergy of Barbadoes on his retirement, which certifies, that in that island alone, since the Bishop's arrival, the number of Clergy had increased from fifteen to thirty-one; the places of worship from fourteen to thirty-five; the sittings in church from 5,000 to 22,500; the schools from eight to eighty three, and the children receiving their education in those schools from 500 to 7,000.

It must be remembered, moreover, that the progress of improvement in Barbadoes received a sudden check in August, 1831, by the hurricane, which destroyed eight churches and seven consecrated chapels, (these last had all been erected since the Bishop's arrival in 1825,) and occasioned a loss of life, estimated at from 3,000 to 5,000. This calamity, however, only served to give fresh energy to the Bishop's exertions He was to be found moving among the dying and the dead—administering alike to the bodily and spiritual wants of the sufferers—visiting the few remaining churches, which were converted into so many hospitals for the wounded, exercising the public ministrations of the church (under the overwhelming necessities of the occasion) in the open air, to crowded congregations, who pressed to hear the word of God under the constraining power of His present judgments, and sharing with the houseless and destitute the only apartments of his own private dwelling-place, which the fury of the storm had spared.

Just before this visitation, he had succeeded in placing Codrington College on a more strictly collegiate footing, in conformity with the original intention of its munificent founder. For the first eighty-five years of its existence it had been little more than a school, with varying success; but in 1829 the young pupils were removed to the residence provided for the Chaplain of the Trust Estate, and placed under his care; and in 1830 the College was opened for students "*in Physic and Chirurgery as well as Divinity*," under the judicious superintendence of the Rev. J. H. Pinder, who now presides so ably over the Theological College at Wells. In all his arrangements for this important step, the Bishop met with the most liberal co-operation from the Trustees of the Codrington Estates, who fully entered into his design of rearing a native ministry in this seed plot of the Colonial Church. And most heartily did he exert himself in this labor of love. The College was ever uppermost in his mind. He made a point of visiting it frequently, taking a warm interest in the well-being of the students individually, and opening his house freely to them during the vacations, if they had no house or private friends to receive them. Personal inconvenience or expense was never allowed to thwart his kind attentions. One, who had the best opportunities of judging, describes his liberality as unbounded. His words were—"he was born for ever giving," to public institutions, to private charities, to the establishment of numerous friendly societies on Church principles, throughout the diocese, which were blessed with eminent success, and, above all, in secret aid to poor and struggling students, who were hereafter to labor in the Lord's vineyard, many of whom are indebted to Bishop Coleridge for assistance, to an extent which the world will never know until—"the dead, small and great, stand before God, and the books are opened."

In 1838 the Emancipation Act took full effect, and the safe result of that momentous experiment is the highest testimony that can be borne to the successful labors of the Bishop and Clergy, in disarming the prejudices of the planters, awakening them to deeper views of their responsibilities, and preparing the minds of the negroes to receive the boon of freedom with chastened joy. The memorable 1st of August was "appointed by proclamation for public supplication and thanksgiving to Almighty God for the happy termination of slavery;" and the Bishop set forth authoritatively a form of prayer to be used on that occasion throughout his diocese. And the first day of freedom was spent not in boisterous mirth and ungodly revellings, but in attendance on the solemn services of the Church, throughout the islands, and in praising and glorifying "God's holy name, for that it had pleased Him to dispose the Legislature to seal by a public act the deliverance of so large a portion of His servants from the bondage of the body into the full enjoyment of freedom."—*Special Service.* Great satisfaction was expressed in England at the crisis having passed so favorably. Titles and distinctions were showered in abundance on the civil functionaries who happened to be in office at the time; but the silent working of the Church and her ministers was left for its reward to Him "that seeth in secret."

Hitherto the Bishop had enjoyed excellent health in the midst of his great exertions; his strong constitution and temperate habits having apparently resisted all tropical influences. About this time, however, the anxiety of his friends was excited by occasional fainting fits, and other premonitory symptoms, which gave timely warning, that if he would still serve God in his generation, it must be in some other sphere of duty than that to which the prime of his life had been devoted. He felt within himself that he could not maintain the same activity and energy which had hitherto marked his course of action; and he could not endure that the Church should languish through his lassitude or inability from physical causes, "to set in order the things that were wanting." He, therefore, judged it more advantageous to his diocese that he should avail himself of the arrangements which had been originally made for his retirement, if necessary, at the end of ten years from his consecration. He had now held the See for nearly double that term, when he tendered his resignation, which was accepted most unwillingly, and he was invited to offer his advice as to the future arrangements of his too-extensive diocese. At his instance it was determined to divide it into the Sees of Barbadoes, Antigua and Guiana, to which his three excellent archdeacons were appointed by the Crown; and he had the satisfaction of taking part at their consecration in Westminster Abbey, on the Feast of St. Bartholomew, 1842.

Our limits will not admit of any record of the affectionate regrets which accompanied his retirement. Suffice it to say that one spirit seemed to pervade the whole population of his diocese, lay as well as clerical. All alike were eager to testify the sense they entertained of the consummate prudence, kindness and consistency with which he had exercised the authority committed to him by the Almighty Head of His Church. And the interval which has since elapsed has only strengthened these impressions. The Ecclesiastical Board of Barbadoes, (comprising all the clergy and a lay representative, being a communicant, from each vestry in the island,) in the resolutions passed at their first meeting, upon receiving the news of his decease, speak of "the incalculable and, we trust, imperishable blesssngs which God in His great mercy was pleased to bestow upon these Colonies through the memorable Episcopate of Bishop Coleridge;" and one of those on whom his mantle descended, adds this emphatic testimony,—"Deeply, indeed, are the West Indies indebted to him—far more, I think, than is known in England, or well understood, even here." [to be continued.]

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* Demerara, Essequebo, and Berbice were not originally included in the Diocese of Barbadoes, but were annexed by letters patent, in 1826.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVIII.

The True Issue.

(Continued.)

But it is not enough that this proposition should be loose and unscriptural in its terms; it must be urged by comments that make it painfully profane. So respectable a Presbyterian divine as engaged Doctor Wainwright in the controversy that did the Church such good service a few years since, would like to see the Bishop who "could tell of a disease cured, sight restored, a fractured limb healed, or a discourse in an unknown tongue delivered by any of those upon whom he has laid his hands. The Apostles wrought miracles," exclaims this learned author! "they could take up serpents and drink any deadly thing without harm; but what Prelate would be hardy enough to try the experiment upon himself, of taking a dose of poison? Prussic acid would be, I doubt not, as fatal to Doctor Doane as to Doctor Wainwright."

I am not able now to lay my hand on a copy of Tom Paine or of Voltaire, or of Rousseau; for this sort of language I think I have met with almost verbatim in one or other of those writers. Let me remind the reader of the passage to which this controversialist so flippantly alludes. (Mark xvi, 17–18). "These signs shall follow *them that believe:* in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "These signs shall follow *them that believe.*" I have known two highly intelligent Presbyterian laymen, who, by "private interpretation" of this and other passages, became almost atheistical, and revelled for years in the readings of Voltaire and Paine, but who are now walking hand in hand humbly and happily "in the fellowship of the *apostles.*" The wild blasphemer on the streets may now catch from solemn divines the exulting demand, not that these signs should follow in the steps of Bishops, but that they should "follow *them that believe.*" Not the right of the apostolical succession, gentlemen, but the "articulus ecclesiæ stantis vel cadentis," the great doctrine of justification by faith, you have now cast, before the feet of swine; for "these signs shall follow *them that believe.*" Am I dreaming? Or has a Presbyterian and dignified divine, schooled, neither at Geneva nor at Berlin, neither at Belfast, nor at Harvard, but at Princeton, challenged a Bishop to drink *prussic acid*, that the world might at once believe or scorn? Look well what company you now are in! "What works we have heard done in Capernaum, do here in thine own country;" "If thou be the Son of God, cast thyself down from hence:" "If he be the King of Israel, let him now come down from the cross, and we will believe him."*

Had it been an infidel, baffled in his reasonings and taking counsel of his passions, I could in silence have suffered him to rail and wag the head. But as it is one of "the scribes and elders" that has cast the same in our teeth, our common Christianity requires me to speak in her defence. A pure and virtuous generation then, desire no miracle to draw them into close alliances with truth and virtue. Miracles have never been demanded but by "an adulterous and sinful generation." They have never, in the wisdom of God, been deemed necessary, except for gross and unenlightened minds and in periods of dark and deep corruption. When they have answered this temporary purpose, they pass away. When Moses claimed to be a Lawgiver, and Elijah a Reformer, a degraded people asked and were allowed a sign. When One came claiming to be "equal with God," a people incapable of appreciating truth and goodness, demanded that he should work the works of God. When it was alleged that the Holy Ghost descended invisibly in Baptism, it was proper that outward evidences should be at first allowed, in the descending 'dove,' the nightly "wind," the cloven "flame," and the gift of "tongues." When it was alleged that a new measure of grace was vouchsafed in Confirmation, it was well that palpable and audible proof should be allowed as in the converts of Samaria, and the disciples at Ephesus, when Peter and John had laid hands on the former, and Paul on the latter. When it was alleged that grace upon grace was imparted by the unseen Comforter to the believer, as he rose to the higher functions of the ministerial office, it was expedient that He should indicate His gracious Presence, as He did, in the humblest deacons at Jerusalem, by tongues and inspiration, and the gifts of healing. All this was done, that the Church in all ages might believe, that the Holy Ghost is ever flowing at her prayer in these appointed channels, and that the cheering promise "as thy day is so shall thy strength be," might accompany her children as they passed within the pale of Baptism, and from Baptism to the higher callings of the Christian life. The miracles, once wrought, are her perpetual credentials, the seal and stamp of Omnipotence impressed once for all upon the vocations and offices she bears. She no more asks to see them again, than an ambassador from human events, would ask to see the act renewed by which his sovereign's seal was stamped on his commission. There it is. It cannot be counterfeited. It is not the office, but beareth witness of the office, that its acts are valid and authoritative. It is enough. The wise shall understand. The elect shall believe. "A sinful generation seeketh after a sign, but there shall no sign be given it."

Albeit the Church is not without her "signs following." As the evil spirit whom the sons of Seeva took upon them to dispossess, saying, "We adjure you by Jesus whom Paul preacheth," answered, "Jesus I know and Paul I know, but who are ye, and leaped on them and overcame them and prevailed against them;" so when the Sectarians stood around the fire to which they supposed the evil spirit of Socinianism was consigned forever in the flame and in the body of Socinus, the spirit leaped from the flame and overcame them and prevailed against them, crying so loud that Germany and England, Geneva and America, have heard, "Jesus I know, and His Apostles I know, but who are ye?" We ask no other sign than the "signs following" this broad experiment of antagonistic systems. In this we show the worshipper of Jesus a sign; we think, an "infallible sign." We do not ask Bishop Doane to take the "dose of poison" or to drink "prussic acid." Jannes and Jambres might do the same. But the long line of Bishops "have kept the faith," which they who have quitted "the fellowship of the apostles" have been unable to do. "Lo, this is the finger of God." The deadly poison has been proffered to the lips of the Church and of her Bishops; but they who have had by inheritance the discerning of spirits, have perceived that death was in the cup. From the pinnacles of your temples in Geneva and Belfast, and Boston and Berlin, we have in grief unutterable seen you cast headlong the Lamb "that did not resist you;" but the Church, as a good angel, hath run and "borne Him up in Her hands!" As the keeper of the tower, she has preserved the Crown of her Lord untouched by the thieves of Berlin and Geneva, and the crown-jewels of His kingdom safe from the men of Belfast and Boston. Ask not then, to see a father of this Church take "prussic acid," as "that fox" desired to see some miracle done by the Master; but amidst the endless distractions of Dissent, look about you for the more "infallible sign" which the Great Master Himself hath given us, even the perpetual succession and miracle of unity, "*that the world might believe.*"

As logically might you reason that a Deacon is not a Deacon, because he does not work the works of Stephen; or that an Elder is not an Elder, because he does not anoint and raise the sick as did the Elders of James; or the Believers are not Believers, because they do not show the signs promised to "follow them that believe;" as that Apostles are not Apostles, because they do not work the works of Peter or of Paul. While your doctrine of individualism requires these signs to follow you if you wish us to follow you, *our* doctrine of the One Body makes these demonstrations ours as much as they were our predecessors. We no more ask to see these miracles attend each individual succeeding to his lawful predecessor in the apostolic chain, than we should ask to see the Holy Dove descend in open day on each copy of the Scriptures as it emanated from the press in lineal order in its line of predecessors back to the original manuscripts of Moses and Matthew, and the rest. Do then desist from this unmanly atheistic quibbling.

We beg the reader to pardon this digression. Purged of its profanity and stripped of its irrelevant appendages, the proposition before stated, will stand simply thus: "The Apostles were twelve. Their number was never meant to be increased. They have therefore no successors."

ONE OF THREE HUNDRED.

(To be continued.)

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* We have already had occasion to remark the want of reverence which is at once one of the most potent causes, and one of the most terrible results of the experiment of separation from the ancient Church. "We did not owe God any money; we did not rob the treasury of heaven; Christ therefore did not pay any debt of ours," exclaims the learned and evangelical Doctor Edwards. "God knows," "the Lord knows," "on God's earth," "under God's heavens," and phrases with the words "cursed," the "devil," "hell," &c., flippantly brought in, by the many platform divines have called forth the notice and reprobation even of a wounded secular press. "How the minister did 'cuss' to-day!" is a just criticism I have heard more than once upon the preacher; nay, I have heard an educated Presbyterian preacher reprove the slothful as "too cursed lazy," and another encourage the spiritual that their very eyes "should be so filled with the Holy Ghost as to look all hell out of countenance." How far the Sectarian pulpit by its familiar use of such language, is responsible for the frightful profanity and blasphemy that darkens our land, is a question I desire not to assume, but take the liberty of asking. Certainly, it contrasts much with the sparing use of such terms in the preachings of apostles and of the Blessed Master! At a late May Missionary Anniversary in New York, a learned and Rev. Professor from Cincinnati, presented the following:—'*Resolved*, That the valley of the Mississippi is a part of the territory between 'the great river and the ends of the earth,' which belongs to Jesus Christ by especial grant from Almighty God, and that Jesus Christ must have it!" Such language would have turned the faces of an Episcopalian audience pale! A recent Plymouth dinner in New York, it appears, could suggest the "sentiment"—"Plymouth Rock, the Rock of Ages!" The Editor of the New York Evangelist, a scholar and an evangelical divine, on the principle of Sectarianism maintaining one truth (in this instance, the atonement) "at the expense of other truths," indulges in the following wild strain against the Unitarians:—"What is the example which the sufferings and death of Christ afford? An example, if unexplained by any other circumstances, 'the most frightful and disgusting the world ever saw.' If this were Christ's object, 'he has most miserably failed.' He never manifested any extraordinary exemplary deportment. His *anguish* and *cries*, his *bloody sweat* in the garden, and his pitiful cry on the cross, seem to be entirely unmanly. The desertion of his friends and the cruelty of his enemies, 'he might have borne with far greater composure.' Many of his followers in all ages, have endured much sorer evils than he experienced, with 'far more apparent magnanimity and self-possession.' So far from setting an example of patience and self-possession in the hour of suffering and trial, 'he might be commended to the example of some of his own followers.'" O my Blessed Saviour! How long? how long? Brethren of the Church, why will you seek alliances with the downward system, and put your hand within the hand of sects upon the precipice?

"Prussic acid" and "fractured limbs" and "discourses in an unknown tongue" are but the genteeler utterance of the same irreverent spirit. But to show that the most gifted and brilliant minds are fated to be borne helplessly along this tide which sweeps all the old sacred landmarks before it, read the lecture of Doctor Cox, a divine known as widely to fame in the dissenting world, as any in America. I can give but a few extracts, together with the demonstrations of applause they elicited from his audience. (Scene, a Church in Broadway. Time, 1844.) After alluding to the Puritan Dinner, Mr. Choate's oration, and the controversy then pending between Doctors Wainwright and Potts, this divine, as reported by the press, proceeds: "In his opinion, the words 'a Church without a Bishop, a State without a King,' deserved the same immortality with the Star-spangled Banner or even 'Yankee Doodle.' [A round of applause.] There was no more reason why men should be ridden by churchmen "booted and spurred by the grace of God," than that they should admit that they were born "with saddles on their backs," for monarchy or aristocracy to ride. But he meant to keep his temper, while he treated 'this eminently satanic' dogma as it deserved . . . for all the afflicted communities which believe in it, must 'fall with the devil. . . . The word Bishop only meant an overseer; as simple, uncrosiered, unmitered, unfrocked, as Paul was 'when he left his cloak at Troas!' [A war of laughter from every part of the house.] . . . The unchurching dogma placed such quarantine on all Christians, except the Prelatists, as to render it actually only 'a case of smuggling' if they ever got into heaven at all. [The audience roared again with merriment.] . . . The Doctor then read from a commentator on the Romish notion of the Eucharist, in which the 'quid et ubi' of the Body of Christ was discussed. The 'quiddity' of it [great laughter] troubled them much. As to 'where' it was, there was a difference of opinion; but most agreed it was in 'the imagination.' . . . Monsieur Tallyrand, after a life of any thing but clerical purity, 'was greased in his extremities' and became 'reconciled to God.' [Loud laughter.] That was unction without function, with a witness. [Roars of laughter.] He did not wish to make his audience laugh, and vindicated his irony by referring to passages of Scripture where that mode of treating sacred things was adopted. 'Where two or three are gathered together in my name, there am I in the midst of them; and when Christ is present, he should like to know how many deacons, priests, bishops, popes, and cardinals it takes to make a quorum. How many do they count Christ. [Laughter.] Rowland Hill, though he died only a deacon, to which 'primus gradus' he was kept by that Church, because he was too evangelical, had more religion than all the rest of the English clergy put together. Three-fourths of them all were Puseyites, and he did not know how many more would be so by the arrival of the next steamer. [Laughter]. The tendencies of their clergy were towards Oxford; and the tendencies of Oxford were towards Rome; and the tendencies of Rome were towards —— but look in the book of Revelation. [Laughter.] . . . He told a humorous anecdote about 'kneeling at the Eucharist,' which stirred greatly the mirth of his audience. This genuflection in the sacrament, was an idolatrous observance, originally paid to the bread, which was held to be the very body of Christ. And hence arose the term now in common use, of 'hocus-pocus,' a corruption of 'hic est corpus,' 'this is my Body'—and this (said the Doctor) is the origin of 'all this curvature on marrow bones.' [This, adds the Reporter, was the most successful hit yet made by the reverend lecturer. The audience were literally 'convulsed with mirth.' Perhaps, however, 'the droll allusion to Paul's missing garment,' was somewhat more cordially applauded.]"

But I cannot proceed with this any further. My soul revolts, my heart is sad, and every bone in my body cries out with fear. "Yankee Doodle"—"unfrocking an apostle"—"greased in his extremities"—"booted and spurred by the grace of God"—and such like things might all have been endured; but the blasphemy about "the quiddity of the Body of Christ," the kneeling at the awful Eucharist practised universally one thousand years before transubstantiation was invented, yet here most ignorantly charged to that invention, and ridiculed as "curvature on marrow bones," and the terrific blasphemy of "hocus-pocus" alleged to be derived from the awful words, not of Rome, remember, but of Jesus, "hic est corpus" (this is my Body); and the "roars of convulsive laughter" responded by the multitude, cause me to yearn with every affection of my soul to shield my Blessed Saviour from the hootings of a people for whom His own example must teach those who "reverence the Son" to pray, "Father, forgive them; they know not what they do!"

This wide-spread malice of irreverence before which things sacred disappear so fast, had much to do, and the reader cannot wonder, in driving me into a purer atmosphere.

For the Churchman.

DEAR MR. EDITOR,—My attention has just been called to an article in the Protestant Churchman for the 13th inst., signed A. B. A. Of course it is not to be expected that the statements of any one so ebullient with romance and poetry, will receive much attention from sober and thoughtful people. But there are some who will believe even what such a writer says, because they love to have it so. For this reason I trouble you with an allusion to what he says of Geneva College at the close of his letter. He sets the number of students at "some twenty," which is about one half of the truth. But it seems that in the Morning Service *we heard* them chanting the "*Jubilate Deo*," with a "full-surpliced priest" in the chancel. Of course this would have been all right if it had been so, but I am told by the gentlemen who leads the singing in the Chapel that the *Jubilate* has not been sung, said, or chanted in the Chapel this season.

But all these things are of no importance except as they seem to show the *animus* of the composer, and the accuracy of his observations. He does however state a matter of more serious importance, and for which alone I notice his communication. It seems that he "regrets" to have heard that "the students are open in their violations of law, and not a little disturb the order and quiet of the place." There is, no doubt, plenty of persons here who would be glad to give any traveller an opportunity to hear such a report, and judging from the character of the correspondent in view, they are the people from whom he would be most likely to derive his information and his impressions. I know, too, that there are some here that do *not* belong to the College, who "are open in their violations of law, and who do not a little disturb the order and quiet of the place," who nevertheless seem quite willing that their rowdyism should be attributed to the Students. Of course it would not be proper to intimate that that class of persons from whom A. B. A. got the information which he so much "regrets" had any agency in this means of injuring the reputation of the College.

But it is a fact known, I suppose, to anybody who is not out for the first time from his parental domicil, that there is not a College on earth of which a similar report might not and would not be heard in its immediate neighborhood, whenever there were ears disposed to listen, or a listener sufficiently inexperienced to take notice of it.—I can however assure the readers of the *Protestant Churchman* that there is at present the very best of order and discipline in the College. It is possible that for a short period before the commencement of the present term, the discipline, owing to unavoidable circumstances, was a little relaxed. But judging from present appearances, a want of discipline is one of the last things that the friends of the College have to fear.

Permit me to say to A. B. A. that *other persons* visiting Geneva, derive very different impressions on this point. Not long since a *Presbyterian* lady spent a few days with a friend living near the College and she was so much pleased with its order and discipline that she said as she left that she designed taking a son of her's from one of our most strict presbyterian Colleges, and sending him to Geneva, notwithstanding it is a Church College, and she herself is a Presbyterian! Alas! Alas! the wounds we receive from our brethren, and in the house of our friends! Were it not for this, Geneva College would now be one of the fullest and most popular in our land.

A RESIDENT OF GENEVA.

For the Churchman.

"I am the light of the world." St. John viii, 12.

Blessed assurance this from our Lord Jesus Christ to his humble and faithful followers!—Blesssed to them in its perfection. Blessed to all men, inasmuch as it opens to all the way to become His humble and faithful followers. He is "the true light which lighteth every man that cometh into the world."* The light of knowledge, the light of purity, the light of happiness and peace and joy, was the gift of the Holy Ghost to our first parents in paradise. They forfeited it. Darkness, total darkness, supervened. Nothing of their first estate remained. They wilfully incurred the awful curse of God's violated law. That had denounced death—the close of this life in infamy, and entrance on the next—a state of interminable being—in utter estrangement from God and goodness and happiness, and self-made companions of him for whose service they had chosen to abandon that of their Maker. But that Maker, then, as ever, was good. It cannot enter into the heart of man to conceive how good. In the triune mystery of His nature, He had taken counsel with Himself for man's creation—"LET US MAKE MAN." In the triune mystery of His nature, He now took counsel with Himself for man's redemption. There was in Him a gracious willingness that man should be redeemed. There was also a perfection of attributes, which required that in all His dispensations, there should be a perfect harmony between them. He would be merciful: He must be just. The penalty of guilt must be exacted: the guilty He was willing to spare. The mystery of His triune nature opened the way for this union of justice and mercy. The second Person in the Trinity, the Eternal Son of God the Father, offered to be the mediator between God and man, to unite the natures of both in His own Person by the stupendous mystery of the incarnation of God—taking the manhood into God. Thus, in this incarnation—a determined fact in God's immutable counsels, to be manifested in "the fullness of the time"—God and man—the divine and human nature—were made *at one*. In the human nature thus assumed, and for the infinitely merciful purposes of redemption, God the Son was to become the Representative of Adam and Eve, and of each and every one of their descendants; appearing for each in the covenant of grace into which the Father entered with man in Him; and thus giving each an interest in that free gift of mercy which, in its design is co-extensive with the curse entailed on disobedience, and according to which, God is not willing that any should perish, but that all should come to repentance. Thus all have, in the mediating grace and mercy of the Son of God, the (*at-one-ment*) atonement. And it was in consideration of this grace and mercy, this divine counsel of redeeming love, that the threat of immediate death was not executed on our first parents; but they were preserved, with the restoration to their fallen nature of such a measure of the Holy Spirit's influences as was requisite for their being again in probation for heaven, required and enabled to work out their salvation. And this is the nature—not the totally depraved nature incurred by the fall, but the renewed nature imparted through the merits of the mediation of God the Son—which is inherited by the children of Adam. It is a nature to which the Holy Ghost has been restored: not to raise it here to its original purity and excellence; but to enable it, if the will and ability thus placed within its reach be duly improved, to pass safely through all the trials, difficulties, and hindrances, the weaknesses, frailties, and corruptions, the allurements, temptations, and violent oppositions and assaults, by which the world, the flesh, and the devil, seek to maintain, and to triumph by, the advantage given by the fall, to their enmity to God and goodness, and man's spiritual and eternal welfare. It is this renewed influence of the Divine Spirit to which the Gospel appeals in its calls on all men every where to repent and believe. It is this, found "where'er the human race is found," and where'er a human breast unenlightened by the Gospel, which prepares the way for the converting influences of missionary labor. It is this which supplies human nature with aught that it has virtuous and good, aught that distinguishes it from the utter indisposition, disability, and opposition, to all good, and whole inclination to all evil, which was incurred by the fall. It is this whereby even the chief of sinners may give ear to calls to repentance, heed them, be moved by them, and be converted. It is this which enables the means of grace appointed in the Gospel to find a lodgement for good seed in the human heart, and to be the Holy Spirit's successful instruments of culture unto the blade, the ear, and the full corn in the ear.

This ripeness unto the harvest is not, any more in the spiritual than is maturity in the natural world, a thing of the moment. God provides for growth, gives to growth its first start and its whole progress, and carries it forward to the perfect maturity of heaven. For carrying on this purpose of infinite love and mercy, God has been pleased to require that men be brought under the blessings of His covenant with Christ, by becoming members of His Church, and to this end has appointed His holy sacrament of Baptism; the effect of which, in bringing them into this Church and covenant, He reveals to men as their regeneration—their new or spiritual birth. As by their first or natural birth, they were brought into a state gifted with reason, with moral agency, and with the grace of the Holy Ghost sufficient for imparting to these a right direction; so by this new or spiritual birth they are brought into a state wherein the promises of the Gospel are pledged to them, and the obligations of the Gospel laid upon them, with endowment of the needed grace—that state, therefore, in which they are required to be, in order to their enjoyment of the spiritual and eternal blessings designed by the privilege bestowed on them of being born in the redeemed nature which Adam has conveyed to his posterity. This state is called by the Church, as she has been taught of God, the state of salvation; being that in which the salvation, for which moral agency and spiritual influence are restored to human nature, is appointed to be found through the means and conditions therein provided. As thus taught also, the Church declares of every one who has been made the subject of this new spiritual or baptismal birth, that he was therein made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. His natural birth under the advantages of the redemption that is in Christ Jesus, brought him into a state so far blessed that, with the tremendous evils of the fall still justly suffered to remain as necessary to his probation, he was nevertheless within the reach of the covenant of salvation, an allowed subject of its privileges and blessings, and capable of having its responsibilities and duties laid upon him.

This new or spiritual birth by no means brings deliverance from *all* the ills brought by fallen Adam upon human nature. This is the *final* issue of regeneration, not to be experienced until the great salvation. Meanwhile, the Spirit given to man from Its first direction of moral agency aright, and from the birth It imparts into the evangelical covenant, with its proper vital energy, through the whole process of faith, piety, and morality, whereby men are required to work out the salvation placed by Christ within their reach, and make their calling and election in Him sure to the blessed end of perfect consummation in His heavenly kingdom, maintains a perpetual conflict with the counteracting influences of the world, the flesh, and the devil. In this conflict, the Holy Ghost operates through the moral agency and moral power with which He has invested our nature. So that, although the power is His, yet He infuses it into us, to be by us, improved to His glory and our salvation.

Our state here bears constant testimony to the greatness of the power needed that the conflict may be successfully maintained. Satan, against whose malignant opposition it is directed, has not been so overcome that the human soul is ever, in this world, entirely rescued from his grasp. Adam's total depravity and utter hopelessness were indeed removed. Heaven was again opened to him; but it was to be accessible only through the much tribulation necessarily springing out of incessant strife with the positive evils, and the hard pressure of the trials and sufferings of our still wide, very wide, separation from original righteousness. As soon as that moral agency which renders us accountable beings, is capable of action, so soon do these evils, trials, and sufferings, begin their operation. Although, therefore, through God's mercy in Christ, not hopelessly so, not so that God's wrath and damnation is the inevitable lot of any human being; yet still are we born in sin—with a corrupt nature, sinful in kind, and tending of itself, and *inevitably* if left to itself, to actual, flagrant, damning sin. Except so far as God mercifully interposes His gracious corrective, we are by nature children of wrath. "Children of grace" He wills us to become, through His covenant with His Son. By its virtue Adam was spared, and as a redeemed being, with heaven for his again offered inheritance, allowed to have a posterity, inheriting his reclaimed nature. Every man born into the world is thus, through Christ's redemption, born meet for being admitted to the privileges of this covenant, that is, for being born again of water and of the Spirit. To God the Father, with entire confidence in His infinite justice and goodness, to God the Son, Who, by His mediation, graciously designed the salvation of all mankind, to God the Holy Ghost, through Whom the Father and the Son extend to men the blessings of their grace and mercy, we leave their destiny, who, for no fault of their own, have never been received into the evangelical covenant. Our great concern is with the fact, taught us of God, that the way in which the primary blessing of our birth into the redeemed nature of Adam, redeemed by Christ, and thus placed under the favorable influences of the Holy Ghost, is to be improved to growth in that goodness which is acceptable to God here, and an allowed and appointed condition of salvation hereafter, is our being baptised into Christ, and thus born into a covenant relation to God through Him, and then walking in the true faith of His disciples, and in all the commandments and ordinances for which He is pleased to prepare us by this birth, and the grace offered and pledged therein. Whoso rightly accepts this grace, stirs it up to the purposes of the faith, piety, and morality of the Gospel, and thus is the Lord's, not only by this sacramental union, but also in character and life, finds Christ to be, in the fullest sense, HIS LIGHT—the Great Centre, whence emanate beams that give the true knowledge of God, His nature, character, attributes, and will; and of the duty which He requires of His creatures. They show where and how pardon and comfort are to be found. They dispel the gloom of affliction, and light up peace and hope and joy in the faithful breast. Through all the mazes of this world's cares, trials, and perplexities, they brighten the Christian's faith, and show a rest beyond them. Amid the dark gatherings and the dread violence of the storms of adversity, they point to the bright bow of promise, and direct the eye of faith to that land of pure delight where eternal sunshine rests upon the ransomed of the Lord. When nature is yielding to the summons to enter the gloomy valley of the shadow of death, they bid the true disciple of the Lamb even there to fear no evil; for even there the light of the Lord points to the bright regions of eternal day that lie beyond. There there shall be no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, "AND THE LAMB IS THE LIGHT THEREOF."

B. T. O.

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* St. John, i, 9.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 3, 1850.

Notice.

Notice is hereby given that MR. DAVID HUBBELL HOYT has ceased to have any and all connection with the business concerns of "THE CHURCHMAN" newspaper, or otherwise, from the 26th day of July, 1850.

No person is authorized to contract for or bind said paper other than the undersigned. It will continue to be published as usual at No. 12 John Street. Subscribers and other persons indebted to the paper since March 1st, 1849, to whom accounts have been rendered, are requested to transmit the amounts due without delay; and agents having accounts for collection are requested to collect the same as soon as possible. Attention is called to the rule requiring that *all letters*, not containing remittances or from agents on the business of the office, *must be prepaid;* and also all communications addressed to the Editor;—the disregard of this rule by correspondents has been found very inconvenient.

W. WALTON,
Churchman Office, 12 John St.
New York, July 30, 1850.

The Missionary Duty of the Church.

On reading the addresses of the Bishops of the several Dioceses of our Union in the Journals that have lately been sent us, one fact has struck us very forcibly and painfully. It is this—that the Church in this country is not in any adequate degree sensible of its duties as a Missionary Church. These are incumbent upon it by its great charter—the command of her risen and ascending Lord. That which is the commission of the whole Church is that also of each particular Church, according to its position, circumstances, and vocation. "The field" truly "is the *world*," but each portion of the Church has an especial charge of a particular portion of that field, which it is bound to cultivate with peculiar assiduity. In that, especially, must it preach the word, administer the sacraments according to its holy institution, labour to bring all the inhabitants into obedience to the faith, and destroy the powers of Satan, sin, the world and the flesh throughout its length and its breadth. It is not the work of the missionary alone, nor of the Bishop, nor of the clergy, nor of the Societies formed for the special object, but of every baptized member of the Church, in his vocation and ministry therein, whether he be clerical or lay. The saying is trite that "he is a steward of the manifold gifts of God," and bound to employ them to His honor and glory, and the benefit of his fellow men; but pity 'tis that obedience to the precept were not also trite and universal, and its influence so deeply rooted in the hearts of Church members, as to render warning and exhortation uncalled for and unnecessary. Then might we "leave the first principles of the doctrine of Christ," and the first elements of Christian duty and "go on unto perfection."

Our Church has not been insensible to this her duty. She acknowledges that "the field is the world," and has made provision for spreading the Gospel in heathen lands, as China and Africa. She also provides for planting the Church in the new and destitute portions of our country, and keeps a large number of zealous and faithful clergymen in constant service for this object. Again, each Diocese prosecutes the Missionary work in its borders with more or less efficiency, according to its several ability; and in some the operations are conducted on a scale of some magnitude, as in this diocese, and still more in that of Western New York.

And now the question comes up, are these adequately maintained—"Does the Missionary work performed bear any just proportion to the strength and resources of the member of the Church? Is there that disposition to aid, and that liberality in contributing, which ought to be exhibited by those who profess to believe that the American branch is a part of the ONE, HOLY, CATHOLIC, AND APOSTOLIC Church?"

Would that we could answer in the affirmative, but facts speak more powerfully than professions, and the loud complaints from all those to whom the financial trusts of these operations are committed, demonstrate most plainly that there is a grievous neglect of a duty and insensibility to a privilege.—The foreign department, it is true, seems to be in a flourishing condition, and we rejoice at it. The Church has established these missions, and calls for means to support them and she is entitled to be heard. Whatever an individual's private opinion may be as to the propriety and value of a particular mission, the Church to whom he owes obedience has decided these to be beneficial and laudable, and her voice should have the preference. Those, who support them, do so liberally out of the means which God giveth, and prefer in this shape to render to Him a portion of His own. If any one thinks that the same amount may be bestowed more profitably on Domestic or Diocesan Missions, let him give what he can to that object, being stirred up to good deeds in a godly spirit of emulation. There are too many who profess to be friends of the Home Mission, who are contented to *say* to the suffering missionary, "Be ye warmed, and fed, and clothed," and there let the matter rest. They exclaim when told of some munificent gift to the China or Africa fund, "what a pity it had not been given at home"!—bnt the thought does not seem to cross their mind, that perhaps *they* may supply the deficiency. We do not believe that the advocates and supporters of Foreign Missions are the most wealthy in the Church. If they have more spirit and zeal, that is to their credit—the friends of operations at home should be stirred up to the same or greater emulation. The more pressing the call in their opinion, the greater should be their exertions. Experience, however, shows that it is more easy to complain than to remedy, and to find fault with others than to do right one's-self.

We say nothing of the importunate claims of the Domestic Missionary Committee at present, because it is notorious that they are grealy in want of funds, and that their appeals are generally met by spasmodic and not by constant and regular efforts, and this, too, when the cases of want and suffering on the part of many faithful and devoted servants of the cross are spread to the world on the pages of the official Journal of the Committee, and too often left unheeded. When the claim for active exertion, and for immediate assistance is loud and pressing, it is not the Christian's part to heave the useless sigh and fold the hands in helpless inactivity. The inquiry should be *what can I do*, not what shall I say or what shall I feel, to evince my sympathy on the occasion.

We have, however, another point of view in which to consider this matter. In the oldest dioceses of the Church, there are spots and even whole counties where "*the Gospel in the Church*" is unknown, and where the blessed ministrations of the authorized ambassadors of Christ have never been heard or seen. This is a truth which should call forth the energies of all who desire the prosperity of His holy Church, and the salvation of those for whom Christ died. For we believe in the Church not as the invention or the choice of man, but as the ordinance of God, the spouse of Christ, the appointed channel through which, by the mighty operation of the Holy Ghost, His saving gifts and graces are dispensed unto men. We believe that those who minister at her altars and dispense the word and sacraments according to Christ's holy institution, do these sacred offices not as constituted of men, or as pleasing men, but as ambassadors of God and as representatives of the Saviour—our Prophet, Priest and King. We rejoice in being members of this Church, not for pride, ambition, or any other unholy feeling, but because in its blest paths we hope to obtain the final salvation of the soul, and the admission to an eternal and never changing state of glory. These are the blessings and privileges in which we exult, and we thank God for that he has translated us from the bondage of sin and death and set us in "the kingdom of his dear Son." What greater good, then, can the Churchman confer on those who are destitute of these privileges than the bestowal of them on such as are in need, particularly when they are eagerly desired and gladly welcomed by souls hungering and thirsting for their possession. And yet we find some of our Bishops, as for instance the Bishops of New Hampshire and Rhode Island, stating that the Church could be established in many places with the fairest prospects of success, but that the *means* of supporting an authorized ministry are wanting. And those addressed keep silence—not a word of sympathy or of life is heard: they hear and make no sign of sorrow for the past or of promise for the future. They enjoy the privileges afforded by the ministration of the word and sacraments, they can worship the Lord in his holy temple, they can exult in the conviction that they are within the covenant of grace, and are employing the benefits which God has bestowed to the promotion of their eternal salvation, and with this they are contented, and deem themseives secure. But the question shall be asked by One who cannot be deceived—"Why hast thou set at nought thy brother?"

GENERAL THEOLOGICAL SEMINARY.—We have been favored with another copy of the Resolutions passed by the Students of the General Theological Seminary, and rejoice in the opportunity of laying these well deserved tributes of love, reverence, and gratitude before our readers. We must be permitted to add our hearty concurrence in them, and that the unanimous expressions of esteem, respect, and regret which these resignations have called forth in every quarter of the Church, especially as elicited from the Church Press without regard to distinction of theological opinion, show the deserved estimation in which the *Emeriti* Professors are held, and that the important duties entrusted to them, have been most sedulously and satisfactorily performed.

REV. DR. WILSON AND DR. MOORE.—*Resolutions in their honor, passed by the Students of the General Theological Seminary.*—At a meeting of the Students of the General Theological Seminary, held on Monday, June 17th, 1850, the following Resolutions were unanimously adopted:—

Resolved, That the announcement of the Resignation of the Rev. Bird Wilson, D.D., LL.D., Professor of Systematic Divinity, and Clement C. Moore, LL.D., Professor of Oriental and Greek Literature, cannot but call forth an expression of the feelings with which their honored names are cherished by the Students of the General Theological Seminary.

Resolved, That in the Rev. Dr. Wilson we lose the learned Divine, whose deliberate exactness in forming, and placid moderation in expressing his opinions, made him an admirable guide through the intricacies of Theology; the careful and patient instructor, whose fidelity and punctuality have been without a parallel; the father and the friend, whose stores of learning and wisdom have ever been at the service of all who came to him for information or advice.

Resolved, That in Dr. Moore we lose the finished Hebraist, the munificent benefactor, the kind instructor, the generous friend, whose heart was always warm to feel, his hand ready to relieve the wants of the suffering Student, whether at the bedside of sickness, or in health.

Resolved, That *in both* we part with those who have set before us blameless patterns of the purity of a Christian life, who have been faithful servants of the Church in their Professorships for well-nigh a quarter of a century, whose names and characters have been almost identified with the Institution they have adorned, who have aided in fitting hundreds of their younger brethren for the work of the ministry of the Church of God, and who will ever be remembered, by all who have enjoyed their instructions, with the gratitude and love they have so richly earned.

Resolved, That in bidding farewell to the mild and venerable Priest, whose voice has so long led our public worship, and to the meek and childlike Layman, whose unaffected piety has so often joined in our Common Prayer, it is with the heartfelt hope that the evening of their days may be as serene and happy for themselves, as their past life has been laborious for the benefit of others.

Resolved, That a Bible and a Book of Common Prayer,—the one the Inspired Word of God, and the other its faithful Echo from the lips of our Mother, the Church,—those two great and precious standards which we well know they prize far above all else on earth,—be presented to the Rev. Dr. Wilson and to Dr. Moore, as a personal testimonial of our grateful affection; and that, as an enduring memorial of the same within the Seminary walls, a Chalice and Paten, with an appropriate inscription, be provided for the use of the Chapel, in token that the spiritual bond that hath so long bound them to us and us to them still remains unbroken: we knowing no mode in which we can remember them with more fervent love or more solemn reverence than in the Communion of Saints; or more strongly declare our faith that the Institution which has for so many years been the object of their labors, still continues to be guarded by the blessing of their prayers.

Foreign Intelligence.

We continue our intelligence by the late arrivals.

The news from the continent is unimportant. M. Dupin had been re-elected President of the French Assembly, by a majority of 325 votes out of 538. The Paris electoral registers exhibit a list of 74,000 votes instead of 224,000.

It is reported that the Emperor of Russia intends to abdicate the crown next December, in favor of his son, in accordance with an ancient Russian superstition, that the Emperor cannot reign more than 25 years.

A treaty of peace has been signed between Denmark and Prussia, and the Duchies of Schleswig and Holstein are to be left to themselves and the former power, who is not to call in foreign assistance to reduce them, unless Germany aids the Schleswig-Holsteiners. They have on foot, an army of 30,000 men, but the Danes have 40,000, and will probably be successful. The question of the succession is to be negotiated hereafter.

The Pope has pronounced the usual protest against the King of Naples, for *refusing to acknowledge his kingdom to be a fief of the Holy See;* but immediately afterwards pronounced an eloquent eulogium on his Majesty, as the *English Churchman* informs us.

The Chronicle correspondent draws a poor picture of the present state of Rome. Writing on the 23rd ultimo, he says:—

"The population of Rome is daily diminishing. Hundreds of families are in a state of starvation, and yet the spirit of the Romans is not subdued, and manifests itself on all occasions, although under the strict surveillance of spies and an army of Sbirri. Besides political opinions, the Cardinal-Vicar persecutes and prosecutes all those who are suspected of Protestant tendencies; the hunting for Bibles continues, but none are found. The police prosecute all those who are suspected of republican or constitutional opinions, and of late the foreign consulates have not been spared, in defiance of the immunities and privileges they have enjoyed for centuries founded on custom and usage in the absence of a treaty or of an international law. The Prussian Consul's office at Civita Vecchia, has been searched in consequence of an order sent from Rome, but nothing was found there to warrant such a step. Next week, his Holiness will go to spend the summer months at Castel Gandolpho, fourteen miles from Rome. During his absence, the police directed by the famous Nardoni, will, it is said, cause perquisitions to be made in every house for arms, books, papers, &c. The French will not interfere.—*Guardian.*

We lament to state that the Court of Exchequer have discharged the rule moved for by the counsel of the Bishop of Exeter, and that there seems no room to doubt that Mr. Gorham will be thrust by the strong arm of the State, into the *living* of Brampford-Speke.

Under these circumstances, the great meeting of the Clergy and Laity of the Church of England, was advertised for Tuesday the 23d July. Its movements were looked forward to with great earnestness and anxiety. The *English Churchman* states that the Bishop of Exeter will not only protest, but solemnly address the clergy and laity of his Diocese on the subject.

The Marriage Bill was read a *third* time in the Commons, on Wednesday, July 10. Ayes, 144; noes, 134; majority 10. On a motion to exempt Scotland, the vote was—ayes, 130; noes, 137; majority 7. But it cannot possibly pass the Lords this year, on account of the lateness of the session, if for no other reason.

Great efforts are making to reverse the decision of ministers on Post Office labor. In the Commons, a resolution has been adopted, praying the Queen to order a commission of inquiry whether the amount of Sunday Post Office labor may not be so abridged as to enable the clerks, &c., to attend Divine service.

The *Benefice Pluralities* Bill, has been read a second time in the Lords.

An interesting debate arose in the Commons, on the Ecclesiastical Commission Bill, Monday, July 8, The clause enacting that there should be three paid Commissioners, was adopted. Several gross misstatements made by Radical and Anti-Church members, were exposed. These men pretend much love for the working clergy, but seem ready to go to the death for the spoilation and extermination of the Bishops. A motion of Lord John Russell to consolidate into one, the now separate Episcopal and Common funds, was carried. The object of this, is to prevent an increase in the number of Bishops.

Sir Thomas Wilde, now Chief Justice of the Common Pleas, is to be the new Lord Chancellor, and Sir John Jervis the present Attorney General, is to take his place on the Bench.

The Rev. Francis Fulford, M.A., late fellow of Exeter College, and Minister of Curzon Chapel, is to be the Bishop of the newly erected See of Montreal. He has since received the degree of D.D., from Oxford.

The Bishop of Exeter is now maktng a visitation of his Diocese, with much impressiveness and effect. The reported visit of Mr. J. H. Newman, to Bishopsthorpe, has set the tongues of the Low Church Press wagging. We copy an account of the Bishop's visit to one of the parishes in his Diocese.

The solemn and edifying rite of Confirmation, a rite practised by the Apostles, and continued in the Church in all ages, and all Christian countries down to the present day, was on Tuesday performed in Barnstable Parish Church. The excellent arrangements made by Mr. Gregory and Mr. Souche, the Churchwardens, assisting our worthy Vicar and the Rev. John Dene, secured ease and order throughout the entire service. The whole of the body of the Church was filled with candidates; the youths (201) on the right of the Bishop; and the young women, (296,) on the left. The galleries were filled with their friends, and the chancel with the clergy. The Vicar read the Morning Service beginning with the Litany, after which the Bishop addressed the candidates from the desk. To those who would represent the Clergy as teaching that Regeneration by Baptism implies a state of grace from which none can fall, the rite of confirmation is itself an answer—"For why confirm what were sure already?" To others who would allege that our Bishop pretends that the creature can communicate of his own will alone the gifts of the Creator, we can only say we hope they heard the solemn charge of which we subjoin an outline:—

His Lordship in the most fervent and impressive manner told his young friends that the present was a most critical occasion. He addressed them as Christians—as no longer in a natural state—thanks to Jesus Christ, they were in a spiritual state. If they still were children of the first Adam, their nature would be only carnal, worldly-minded, sensual; but as children of the second Adam, even the Son of God, they had been gifted with a spiritual nature, made partakers of the Spirit of God. That the way they received this spiritual nature was by Baptism. Now they had learnt from their Catechism that by Baptism they were made "members of Christ," literally (*membra,*) limbs of Christ, that is, as truly parts of Christ's body, however great the mystery, as their hands and feet were members of their own bodies. They were also taught to thank God for "calling them to that state of salvation," for thus giving them of His spirit and thus making them members of His body. Still they must know that by Baptism they were not made once and for ever sure of everlasting life. No, they must seek to *confirm* the Grace then given, to continue in that state of salvation and receive of the spirit more and more; otherwise, if they fell away and abused God's Grace, the gift of the Spirit at Baptism and their communion then with Christ remained, but only as a witness of their wilful despite of God's Grace and abuse of His mercies to increase their condemnation. Again, that the promise of their godfathers "to renounce the Devil and all his works" were obligations which Baptism into Christ's body had undoubtedly laid upon all of them, and that indifferently whether these promises were made in their names or not; and as they hoped to be saved, those promises they must most "solemnly keep and perform." But these were promises which they could not keep of their own strength alone, and therefore it was they had now come for "Confirmation," meaning to have their strength *confirmed,* to have further assistance from God's Spirit. However, let them not suppose that when the hands of their Bishop were laid on them, that his hands alone could do them any service, all depended on a pious earnestness and spirit of prayer in their own hearts which would never fail to draw down God's Holy Spirit promised always to "those who asked Him," and promised also to attend on the Ministry of Christ's servants; he said on their *Ministry,* for how unworthy soever might be the persons, there was a blessing promised on their office in the words—"Lo I am with you always, even unto the end of the world."

On this last topic, after the laying on of hands, his Lordship, returning from the altar to the desk, continued, saying that from the apparent earnestness of those upon whom he had laid his hands, he hoped they had all been really confirmed by God's Spirit,—for that confirming of spiritual strength depended on their prayers, on their efforts, not otherwise on his; and if confirmed, they had at that moment God's Grace, God's Spirit; and to preserve and keep this gracious strength, one means pre-eminently had been appointed,—the Sacrament of the Lord's Supper; and then his Lordship dwelt most emphatically on that spiritual food, and the analogous topics of the communion, membership, and body of Christ, to which they belonged, saving they could not hope to have Christ's Spirit without communion; and ended with exhorting them to be constant partakers of the Lord's table,—not discouraged by the bad example of thoughtless men, and striving rather to lead their fathers and mothers by their example, than to yield to—which he hoped they would not experience—any inclination of their parents to dissuade them from that Holy Ordinance of Jesus Christ Himself.

Both parts of this address were heard with deep and solemn attention. His Lordship appeared fully equal to the fatigue of his duties, though we can imagine nothing more exhausting than the sustained exertion, not only of voice, but of that intensity of feeling and moral energy, that shewed every word was from the heart.

The accompanying announcement will give great pleasure to many residents of this city who have lent their aid to effect the consummation which it records.

On Sunday last, the 7th instant, the Church of the Holy Trinity, on the heights of Point Levy, was opened for Divine Service. Service was performed at 11 o'clock, A.M., 3 o'clock P.M., and half-past 6, P.M., at each of which, overflowing congregations were present. The day was exceedingly propitious, which induced many well-wishers to the church, to come over from Quebec. Morning prayers at 11 o'clock, A.M., was said by the incumbent, the Rev. J. Torrance. The lessons were read by the Rev. J. Nicolls, M.A., Principal of Bishop's College, Lennoxville, and an excellent impressive sermon from 2, Chronicles, 6 v. 18, suitable to the occasion, was preached by the Rev. G. Mackie, D.D., Official of the Diocese. Evening Prayer at 3 o'clock, P.M., was said by the Rev. J. P. White, Missionary at Chambly, and the Rev. G. Percy, B. A., preached an earnest and eloquent sermon from Psalm 122, v. 1. At half-past 6, P.M., evening prayer was said by the Rev. J. P. White, from St. Luke 24, v. 32. A collection was made after each service, amounting in all to the liberal sum of £36 1s. The Choir was very efficient.

The Church is a handsome Gothic stone structure, roof slated, upon correct ecclesiastical principles, 60 feet in length and 28 in breadth, inside: it is built in a very substantial manner, and is finished in a style which reflects much credit upon Mr. Stavely, as Architect, and Mr. L. Peters as Builder. The interior is fitted up with Black Walnut, and is heated by a hot air furnace. It is, without exception, one of the most handsome country Parish Churches in the Diocese, and is well worthy the notice, as a model church, of those who are likely to be engaged in a similar work. Too much commendation cannot be awarded to the indefatigable exertions of the Missionary, the Rev. J. Torrance and the Building Committee associated with him, for their efforts in raising this temple to the service of the Almighty. The ladies of Point Levy, whose past exertions have, in a measure, assisted to pay off the sum of £1050, intend to hold a Fancy Fair in the ensuing week, the proceeds of which are to be applied towards liquidating the debt of £675 still due upon the church. We heartily wish them every success.

A CHURCHMAN.

—*Quebec Morning Chronicle,* July 11.

SCOTLAND.—*Synod of St. Andrew's, Dunkeld and Dumblane.*—This Synod met at St. Andrew's on the 19th ult. After the service in St. Andrew's Chapel, there was a sermon by one of the Clergy, habited in a black gown, and stole. The Synod assembled.—After reading the minutes of former meetings, and letters of thanks from the Bishops of London and Exeter for the support given by the Synod to the doctrine of Baptismal Regeneration,

Mr. Lyon brought forward a motion to "prevent any missionary clergyman instituted to a charge having a vote in the Synod till his success should be proved to the satisfaction of a majority of the Synod." Mr. Lyon, in support of this motion, read a letter from the Bishop of the Diocese, approving of the general scope of it, but dissenting from the contemplated restriction of the Episcopal Office in the Institution of Clergy. Mr. Wordsworth seconded this motion.

Mr. Lendrum and Mr. Chambers opposed it as an infringement of the Canons; and Mr. Forbes, as an undue interference with the Bishop.

After a question put by Mr. Haskoll, Mr. Lyon and Mr. Wordsworth amended their motion so as to make it conformable to the Canons, by which every instituted Minister has a vote in the Synod, and contented themselves with moving "that the Bishop be requested not to institute till the Minister's success is satisfactory to the Bishop and a majority of the Synod."

Mr. Wordsworth then moved that the Synods "concur with the Bishops in their condemnation of the Prayer Book put forth by the Bishop of this Diocese," on the ground that it ignores English uses, and tends to create a prejudice against the Scottish Church, as not being in communion with the English. The usage of reservation of the elements he regarded as contrary to the Thirty-nine Articles.

Mr. Lendrum said that the conduct of the Bishops was contrary to the Constitution of the Scottish Church—which was not governed by a centralizing College of Bishops, but by a Diocesan Episcopacy. The Episcopal Synods would only interfere in case of appeal. No such appeal was here made. The act of the Bishops was therefore null and void, and could not bind the Clergy to obey them in opposition to their own Bishop. Mr. Lendrum then went fully into the history of the Church and the drawing up of her Canons, showing that English uses had only been gradually tolerated by the Canons, without extinguishing the prior usage. True the prior usage had never been stereotyped, because of the poverty of the Scotch Church. This did not alter the fact that such usage had ever existed; and the language of the Canons showed the certain usages did exist irrespectively of the English Book. The correction of some usages proved those they left untouched to be sound and valid. Their permission of English usages, in deference to congregations received out of schism, did not prove that the old Scotch usages were to be abandoned. He (Mr. Lendrum) had received the usages in the Prayer Book from his predecessor, who had been a disciple of Gadderar, Rattray, Petrie, and Alexander. It did not alter the fact of what was the tradition of the Scottish Church, that it had been gradually encroached upon by Anglicism during the last twenty years. If the reservation of the elements was contrary to the Articles, he could only say that this was a new interpretation in the Scottish Church, since they who first signed them without any exception, did reserve.—Bishop Sandford was the first to give up the use of the Cross in confirmation. The Communion Office objected to was represented as the use of the Church to the House of Lords, by Bishop Horsley, and adopted by Bishop Seabury and the American Church, and yet it was pretended to be a novel or partial usage. Surely a venerable Scottish Bishop, in his 87th year, was a more trustworthy witness than any English Clergyman.

Mr. Wordsworth dwelt on the Canon requiring the *ordinary* service at Matins and Evensong to be according to the English use, thereby including the commencement of the Communion Office.

Mr. Chambers denied that the Commission Office was alluded to by the Canons, or that it could form part of the *ordinary* service in a Church when weekly or monthly Communion were the exception. He felt that it would be an act of great presumption for him a stranger by both Education and orders to the Scottish Church, to set himself against the acts of a Prelate of such experience and age. It were very hard if, while Anglicising Clergy had their peculiarities stereotyped, those who wished to follow the traditions of the indigenous Church should have the same privilege cut off from them.

Mr. Forbes denied that the letter of the Bishops was binding, seeing that they had decided on this question contrary to all rules of equity, without giving the parties concerned any notice to appear in their defence. He did not act disrespectfully to the four Bishops by standing up for his own Diocesan.

On a division, there were

For the Bishop's Prayer Book, - - - - 5

Against it, - - - - - - - - - - - 10

The Dean declining to vote against his father.

Mr. Wordsworth then moved that the Clergy who had used the Bishop's edition of the Prayer Book should be proceeded against canonically, making especial mention of Mr. Lendrum and Mr. Chambers, and intimating that proceedings would also be taken against the Bishop himself.

Mr. Lendrum, Mr. Chambers, and Mr. Forbes denied the power of the Synod to take any such steps. After a hot discussion, the motion was amended, to the effect that those Clergy should be proceeded against who should hereafter persist in using or recommending its use—and so carried by a majority of 11 to 5.

The minority declared their intention to enter a protest against the whole proceedings of the Synod, as unconstitutional, unjustifiable, and schismatical.

This to be noted that by the Canons of the Scottish Church no motion of Synod is of any force till sanctioned by the Bishop of the Diocese.—*English Churchman.*

New Publications.

ELEMENTARY SKETCHES OF MORAL PHILOSOPHY, delivered at the Royal Institution in the years 1804, 1805 and 1806 by the late Rev. Sydney Smith, M. A. New York: Harpers, 1850.

The history of this publication is somewhat curious. The lectures were left in a fragmentary, unfinished state, as appears from the preface, and some of the most esteemed friends of the author, as Lord Jeffrey, on reading them in MSS. recommended that they should not be published. They were then printed and circulated in private, and Lord Jeffrey, in a very handsome letter to the widow, commends them highly for their "good sense, acuteness, and good feeling," and warmly approves of their publication.

Though entitled "*Sketches of Moral Philosophy,*" they are rather devoted to what is commonly called *Intellectual* or *Mental.* The author uses the term as "denoting every thing spiritual" and opposed to *Natural Philosophy,* "which comprehends every thing corporeal." Hence it will be seen he allows himself a wide range, and but a small portion of it is devoted to *ethics.* Tho work, though unscientific and incomplete, (several of the lectures having been destroyed,) will probably be more acceptable in its present form to general readers, by the liveliness of the style, the aptness but strangeness of many of the illustrations, the strong, sterling good sense generally manifested, and the witty and humorous touches with which the several disscussions are enlivened. It will be found not only instructive but entertaining, where a graver and more solemn tone would weary and repel.

THE PILLARS OF HERCULES, or a Narrative of Travels in Spain and Morocco in 1848, by David Urquhart, Esq., M. P., 2 vols. Harpers: 1850—pp. 287 and 283.

If one expects an extensive course of travel from this high sounding title, he will be disappointed. Mr. Urquhart only visited Gibraltar, a part of the sea coast of Morocco, and a portion of Andalusia. It is, however, no ordinary book of travels. It gives not only vivid descriptions of the modern customs of the inhabitants of the places he visited, but many curious researches into the manners and usages of the ancient Arabs, Phenicians, Spaniards and Romans, with copious quotations from classic authors, and allusions to the Scotch Highlanders, whom he makes out to have been from Barbary by descent. These digressions, speculations and opinions of the author give a diversified character to the book and render it very amusing, while at the same time much information may be derived. To be sure the reviewer in Blackwood has shown that Mr. Urquhart is not implicitly to be relied on, and that sometimes his love of antiquity carries him too far and makes him see analogies and invent reasons where there is no occasion. He has some strong political prepossessions and a violent Russo-phobia which frequently appear, and render caution necessary on the reader's part. As to his derivation of Gothic Architecture from the Saracens, we leave him to the tender mercies of the Ecclesiological Society.

THE LIFE AND LETTERS OF THOMAS CAMPBELL, edited by Thomas Beattie, M. D., one of his executors. Harpers: 1850. 2 vols., op. 556—521.

To all those to whom the poetry and the genius of Campbell are known, these volumes will be a welcome gift. The editor has done his work well; he has given copious extracts from the letters in his hands, and also happily connected them by his own sketch of the life and character of the poet. In this work he has been discharging a sacred promise to the deceased, and his aim has been "to omit nothing that his true friends would wish to lose; to revive nothing that Campbell himself would have wished forgotten." Several fugitive compositions are here given, not found in his published works, and also first drafts of other celebrated pieces, as the *Battle of Copenhagen.* The good feeling, candor, and affection evinced render these volumes highly creditable to Dr. Beattie; and these characteristics are peculiarly manifested in his delineation of the latter days of the subject of the biography.

The publishers have produced it in a very readable form.

THE LIFE AND CORRESPONDENCE OF ROBERT SOUTHEY, edited by his son. Harpers: 1850.

This number extends from the 38th to the 45th years of this distinguished author's life. (1812—1820.) The interest is well kept up by the insertion of numerous letters, of which indeed the volume is chiefly composed. We agree with the criticism of the *Christian Remembrancer,*—That fuller details and a greater amount of literary labor on the part of the editor would have been desirable. In some cases we can only *guess* at the occasion of the correspondence.

The 14th number of BYRNE'S DICTIONARY OF MECHANICS AND ENGINEERING has been published by Messrs. Appleton. Among the more important articles we enumerate *Files, File and Rasp Machines, and Filing; Filtration; Fire Annihilator and Fire Engines; Flax Machines; Floating Sectional Docks; Fly Wheel.*

The 4th number of the PICTORIAL AMERICAN FIELD BOOK OF THE REVOLUTION, by Mr. Lossing, (Harpers publishers,) is of an interesting character. It gives, among other things minute accounts of a visit to Quebec, with details of the sieges and battles it has witnessed; also an account of Oswego. As usual, the illustrations are very good.

Some further notices of books, which were prepared for this week, we have been compelled to lay over.

From the New York Courier and Enquirer.

THE ANNUAL EXAMINATIONS AT COLUMBIA COLLEGE which were concluded on Saturday last, were of a highly satisfactory character, as a whole. Fifteen or sixteen successive mornings were occupied in these examinations, which were very thorough, and left no chance for idleness and little for luck.

In the department of moral philosophy, history, and the evidences of the Christian religion, the sound instruction, and the varied illustrations, in and of the different subjects, were attested by the copious, and discriminating note books of the upper classes, denoting not merely intelligent attention to the lectures of the accomplished Professor, the Rev. J. McVickar, but a wide scope of private reading connected with the subjects treated, and illustrating them. The compositions, moreover, of the students of these classes, shewed taste and vigor, without tinsel or straining at effect.

The oral examination proved that what was written in the books was also written in the brain, and so will last, since nothing there written perishes, albeit, not always revocable at will.

In the Classical Department, under the charge of Professors Anthon and Drissler, it was no small gratification to witness, not only the accuracy but the alacrity of the students, from freshmen to seniors—in the exercises of reading, translating, parsing and scanning the Greek tragedians, and Epic poets, and the Latin of Virgil and of Horace, with occasional variations in the Greek to Xenophon's *Memorabilia,* and the Orations of Demosthenes, and in the Latin to Cicero, and with full investigation of Greek and Roman antiquities and ancient geography. The most prejudiced opponent of classical education would, it is believed, have admitted that *such* instruction, enriching while disciplining the mind, is worth all the time, and all the trouble, and all the expense devoted to it.

In the department of Natural Philosophy, and Chemistry, in charge of Professor Renwick—a man of large experience as a teacher, and of large learning—there was not the same alacrity, or accuracy for the most part, as in the classics; that this remark is more applicable to the chemistry, than to natural philosophy, which seemed more to interest the learners.

In mathematics and astronomy, under charge of Professor Hackley, the examinations were quite good, particularly in astronomy of itself, and as applied to navigation. In descriptive geometry, too, and in its application to perspective, there was much study shewn, and finish and accuracy in the shaded drawings of many of the students.

The German, though well taught by the Gebhard Professor, Mr. Schmidt, did not seem to command—as from the importance of the language in daily life, and from its wealth as a literary acquisition it should do—the hearty application of the students; yet it is one of the branches, proficiency in which entitles to the honors of the college, and which, when the first difficulties of acquiring the sound and the use of the letters are overcome, can be readily obtained, and should be more diligently pursued.

Upon the whole it may be said with entire truth—that the course of instruction in Columbia College affords as much scope at least as any course in any college of our country, for a thorough education, and in the classics especially, it would not be hazardous to say, that it makes *better scholars* than are made elsewhere in the United States.

The term of the College is now closed, and the Summer vacations have commenced.

The Commencement has been postponed till Tuesday, 8th October, when it will be held in the Church of the Mediator, in Eighth street. The Societies of the College, the Philolexian and the Peithologian, will celebrate their anniversaries at the same place on the preceding evening, Monday, 7th October.

The orator will be Charles Eames, Esq., formerly of the *Washington Union,* and late United States Commissioner to the Sandwich Islands; and the poet, Bayard Taylor, Esq., of this city, author of "Views a-foot," "Rhymes of Travel," &c.

Application for admission into the College may be made at any time before Monday, 7th October, when parties applying will be examined.

Domestic Intelligence.

DIOCESE OF NEW HAMPSHIRE.—*Summary of Parochial Reports:*

Baptisms—50 infants, 17 adults	67
Communicants added	61
Dead or removed	23
Present number	552
Confirmed	51
Marriages	27
Burials	66
S. S. Scholars	237

There are 8 clergymen and 10 churches in the Diocese.

We give the following extracts from the address of the excellent Bishop, to whom, in its distress, this Diocese has been largely added for aid and comfort:—

In summary—I have visited during the last year, all our parishes excepting that at Holderness—some of them more than once. I have confirmed 48 persons, crdained 2 Deacons, given letters dimissory to 1 Deacon, and received 1 Deacon by similar letters. I have travelled, in fulfilment of my duty as Diocesan Bishop, 1450 miles. The distances travelled by me at home and abroad in the service of the Church, amount in all to 3450 miles. The number of sermons and addresses delivered, has been about 175.

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Feb. 18, 1850. Having effected an arrangement with the Rev. Dr. Sprague, for the supply of the Church in Claremont, of which I am Rector, I started for the city of New York, where I arrived on the 20th day of February, and entered immediately on the fulfilment of a routine of appointments prepared for me by the Standing Committee. The last service performed by me in that Diocese, was on the 26th day of March—on the 27th of which month, I returned to my home. During this period, I officiated on 33 occasions, in 32 Churches, pronounced sentence of degradation against three Clergymen, gave 'the laying on of hands' to eight hundred and ninety-three persons in confirmation, delivered forty sermons and addresses, and travelled between six hundred and seven hundred miles. In both periods of labor, I spent in New York eleven weeks—officiated on seventy-six occasions, in seventy-three Churches, ordained five priests and one deacon, consecrated five Churches, confirmed one thousand four hundred and thirty-three persons, and travelled two thousand miles.

I feel it due to acknowledge here, the grateful sensibility with which I look back on the mercy and goodness which carried me in safety and comfort, at a season of the year ordinarily inclement, through an undertaking, to me so unusually great, without having occasion to note, so far as I am aware, the slightest failure, disaster, loss or disappointment. The arrangements of the Rev. Dr. Haight, Secretary of the Standing Committee, had been perfect in all parts, and left me no occasion for anxious thought in that particular. As I look back to that season, very refreshing and delightful remembrances recur to my mind,—and I take pleasure in acknowledging the kind hospitality and untiring attentions of the clergy and people in all places. Also to the piety, devotion, zeal, sound faith, and active Christian life of our brethren, clerical and lay, I bear the testimony of my profound admiration and respect.

* * * * * *

September 16, Sunday, 1849. I made a visit to Keene, where I preached after morning service, which was read by the Rev. H. N. Hudson. This was a labor indeed, by reason of an attack of acute rheumatism, under which I was then suffering, and which compelled me to keep my chamber during the afternoon. On the following day, I was able to reach my home, though not without an intenseness of anguish which I had never experienced before—thankful to a merciful Providence that I was enabled to reach home at all. After this, I was confined strictly to my chamber for more than a month, and suffered great disability for several months.

In the month of June, I was informed, through an esteemed presbyter, that a benevolent Christian gentleman, belonging to this Diocese, had generously offered to be at the expense of a missionary effort to be made by the Rev. Mr. Hudson, in some new field to be designated and approved by myself. Such a proposal I could not but receive with gladness and gratitude; and, without delay, I submitted to Mr. Hudson the names of several places, of which Keene was one, that he might make a choice. He chose Keene; and, within a short period, arrived and commenced his labors there. The first thing, of course, was to obtain a suitable place in which to celebrate the solemn service of the Church. But it was immediately apparent that this must be attended with expense. A room was at length found, which, when furnished with seats and other fittings, would accomodate a small congregation. With a little sum from our missionary treasury, a liberal donation from a reverend presbyter in the vicinity, and generous contributions from friends in Boston, the necessary furniture and a good supply of prayer books were soon secured. At the time of my visit, Mr. Hudson had been laboring with untiring zeal about three months. After another month, the failure of means rendered necessary a suspension of the undertaking—not without a view to resumption under the occurrence of favorable circumstances. It is the opinion of our reverend brother that a sustained missionary effort would eventually, by the blessing of God, raise up in that place a strong and flourishing parish. But whence can we obtain the means? I feel painfully saddened when I consider how much could be done for Christ and the Church in the flourishing towns of this State, if we had the funds to sustain laborers. Must we go to the cities, and beg at the mansions of wealth and the counting rooms of commerce? I know not how to do that. It is to be presumed, that wherever we are known at all, our wants are known, although we have made neither Europe nor America resound with the cries of our distress. I pray the Lord to remember us in our low estate.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Monday morning, July 15, Bishop DeLancey visited Emmanuel Church, Adams, and consecrated the new church edifice to the service of Almighty God. The request to consecrate was presented by Mr. W. M. Johnson, the Warden. The Instrument of Donation was read by Rev. Mr. Whipple, of Rome, and the sentence of consecration by the Rector. Morning Prayers were read by the Rev. Mr. Renouf, of Lowville, assisted by the Rev. Mr. Hill, of Brownville, who read the Lessons. The Bishop preached and confirmed *three* persons. The Rev. Messrs. Norton and Adams assisted the Bishop in the Communion Service. Rev. Messrs. Stanley, Ellsworth and Lightbourn, also were present.

On the 16th, in the morning, the Bishop admitted to the holy order of Priests, the Rev. Messrs. Stearns, Ellsworth, Fisk and Whipple, in Christ Church, Sackett's Harbor. The Rev. Mr. Hill preached on the occasion, and the Rev. Mr. Norton presented the candidates; the Rev. Messrs. Treadway, Renouf, Adams and Wardwell, with the Rev. William Greig and Rev. Thomas W. Allen, of Kingston, C. W., uniting in the imposition of hands. Prayers were read by the Rev. Henry Brent, of Kingston, C. W., assisted by Rev. Mr. Davenport, of Oswego. The Holy Communion was administered by the Bishop, assisted by Rev. Mr. Treadway, of Lewiston. Rev. Mr. Lightbourn was also present. The Bishop also confirmed *nine* persons.

In the evening of the same day, the Bishop officiated in All Saints' Church, Dexter. Prayers were read by the Rev. Mr. Adams, of Cape Vincent, assisted by the Rev. Mr. Lightbourn, Deacon, of Geneva, who read the Lessons. The Bishop preached and confirmed *one* person. The confirmation preface was read by the Rev. Mr. Hill, who also baptized an infant.

On the 17th, the Bishop preached in St. John's Church, Cape Vincent, and confirmed *six* persons. The Preface was read by the Rector. Evening Prayers were read by the Rev. Mr. Stearns, of Sacketts harbor, assisted by the Rev. Mr. Lightbourn, who read the Lessons. The Rev. Mr. Starkey, of Lockport, was present. The Bishop also confirmed a sick person in private.

On the 18th, services were held in St. Paul's Church, Brownville. Evening Prayers were read by the Rev. Mr. Adams, the Rev. Mr. Stearns reading the Lessons. The Bishop preached and confirmed *eighteen* persons; the preface being read by the Rev. Mr. Hill. Rev. Messrs. Norton and Lightbourn were present.

On the 19th, at Theresa, Morning Prayers were read in the Union House by the Rev. Mr. Adams, assisted by the Rev. Mr. Norton, who read the Lessons. The Bishop preached and confirmed *five* persons, the preface to confirmation being read by the Rev. Mr. Fisk, missionary of the station. The Bishop also laid the corner-stone of St. James' Church, Theresa. Rev. Messrs. Hill, Norton, Adams and Lightbourn were present at the services.

In the afternoon of the same day, the Bishop officiated at Redwood. Service was performed in the school house, by the Rev. Mr. Hill, assisted by the Rev. Mr. Lightbourn, who read the Lessons. The Bishop preached and confirmed *ten* persons. The Rev. Mr. Fisk read the confirmation preface. The Rev. Messrs. Norton and Adams were present.

On the 20th, the Bishop visited Watertown.—Morning Prayers were read in the Court House, by the Rector, assisted by the Rev. Mr. Stearns. The Bishop confirmed *fifteen* persons. The Rector reading the preface. The Rev. Mr. Lightbourn preached.

On the afternoon of the 21st, service was held in the Methodist House at Carthage. Prayers were read by the Rev. Messrs. Norton and Renouf. The Bishop preached.

In the evening of the same day, the Bishop officiated in Trinity Church, Lowville. Prayers were read by the Rev. Mr. Norton. The Rev. Mr. Renouf, the Rector of the parish, baptised an infant and read the confirmation preface. The Bishop preached and confirmed fifteen persons; among them were four, understood to be above seventy years of age.—*Gospel Messenger.*

DELAWARE.—*Abstract of Parochial Reports.*—Baptisms, Infant, 114; Adult, 7; Total, 121.

Confirmed—47.

Communicants—Died, 14; Removed, 39; Added, 68; Present Number, 537.

Marriages, 32; funerals, 84.

S. S. Teachers, 81; Scholars, 552. There are 16 Clergymen on the list and 19 Churches.

Kentucky Convention.—A correspondent of the Episcopal Recorder has drawn on his fancy for some facts in reference to the proceedings of this body, by which means he has concluded that the friends of evangelical truth have reason to rejoice.

Now it is doubtless more grateful to him to see the list of delegates to the General Convention in the order in which he has chosen to arrange them than in that order in which they were elected.—This writer does not speak of the seven ballottings nor of the long suspense and painful anxiety which prevailed from the time when the delegates of St. Paul's solemnly withdrew their candidate, and he in return withdrew also *forever* from all office in the gift of the Convention, up to the time when with more sincerity the candidate was re-announced and re-announced himself. In this contest mighty powers were used. The weapons were not purely spiritual, nor intellectual, nor moral. Here I must pause.

"Brevity is very good
Where we are, or are not understood,"

It is not very clear who are the friends of evangelical truth in the party sense in which it is used by the writer. Some suppose the vestry and members of St. Paul's Church (who signed a correspondence requesting the publication of the "Sermon for the Times" which they stated to be the "truth as taught in the Word of God") constitute the evangelical party. But to this it is objected that evangelical means something relating to the Gospel, and as the "Sermon for the Times" is viewed by some as a more recent development of the Word of God, it is contended that the signers thereof are not exclusively entitled to be called evangelical.

Others claim the title on a different ground. They have had inscribed on the fronts of their churches "Evangelical Church." These inscriptions have been as notorious as the existence of the city of Louisville for many years. But this claim is met by the fact that these Evangelical Churches are composed exclusively of Germans, many of whom are formalists, rationalists, or infidels. That they are constantly becoming apostates to the seven-headed beast. It is said that on the continent of Europe the word evangelical is used in a comprehensive sense, including Lutherans, Calvinists and Socinians. In some places it is used to designate those who trusting that they are righteous despise others, in which sense the Pharisees of old could claim the honor. I earnestly desire to understand the true idea of what is evangelical, and as I cannot find the word in the Bible or Prayer Book, I appeal to you, Mr. Editor, if you know of any pamphlet which would serve to inform me, that you would send it at once by mail.

As to the Convention, it is proper to state, that although the idea was advanced by the rev. gentleman from Covington, that as the Convention had elected the author of the "Essay on the Divine Life and the New Birth," if they failed to elect the author of the "Sermon for the Times" it would tell badly in the east as a testimony against the latter production. To this statement several of the clerical delegates replied, repelling the idea that they were voting on the merits of a pamphlet which they had not read, and that they had formed their theological opinions before entering the city of Louisville. The result of the election is regarded here in a very different light from that in which the writer in the Recorder thinks he sees it. The facts of the case were as follows:—A proposition was made to exclude both the author of the Essay on the Divine Life and the New Birth, and the author of the "Sermon for the Times," because they had been in a controversy. To this the author of the Essay replied it was a mistake. That he had never engaged in any controversy with any man in the Church, and none could induce him to do so by any course of abuse or denunciation. That all his energies should be devoted to those who were without. He said it requires two to make a controversy as well as to make a contract. And because he had been published as an unconverted minister, and neither had nor would notice the publication, it was absurd to charge him with controversy. He declared he knew no parties in the Church and would recognize none. From various letters which he had lately received from Bishops and Presbyters he read two, one from Bishop Meade, and one from Bishop Otey, approving of his efforts and confirming all the main views set forth in his Essay.

After hearing these letters and a speech of great ability from the author of the Essay, the author of the "Sermon for the Times" replied that he was very happy to hear the speech, and was not aware of any denunciation on his part. He stated that he had written several sermons, which were published at different times without his name, but with the approbation of Bishop Meade.

Thus ended in the Convention an effort made by men claiming to be evangelical, against a clergyman who has foiled the Romanist and the Sectarian in a printed discussion on Macaulay's attack on the Church of England. His Essay on the Divine Life and the New Birth has passed through two editions. Bishops and Churchmen in all parts of our land are aiding him by their cheering sympathies as the able, courteous, meek, firm, and successful opponent of every ism which he encounters. This is the man whom they failed to persecute out of this diocese, by acting secretly and openly, as professed opponents and as professed friends.

The consecration of St. John's took place on Friday morning. The Church is a beautiful brick Gothic edifice with open timbered roof. The consecration sermon was preached by the Rev. Dr. Claxton, of Madison, Ia. The congregation is in a flourishing condition and will soon be self-supporting. Few men have enjoyed the happiness of being so much respected and beloved in their own country as the Rector of St. John's. But he too had the thorn in the flesh. The writer in the Recorder thinks the Bishop's Charge favors his party. Will he expound that charge so as to contradict the previous teachings of the Bishop in his other charges and sermons. If this course be pursued, the Charge will have an extensive but unenviable circulation.—If evangelical means Calvinistic, then that part of the Bishop's Charge which recommends "Faber's great work on Election" cannot be evangelical.

Formerly we had no parties here. Efforts to form a party during the past year have partially succeeded. The divisions are cheering to sectarians but baneful to the Church. An effort to revive the Calvinistic heresy, and particularly those points which teach the irresistible ictus of regeneration and the final perseverance of elect or converted souls, is regarded here as the capital stock of the present party, ["Mark them which cause divisions."—St. Paul.] In the "Sermon for the Times," the baptismal regeneration of elect infants is asserted in these words, "He (*i. e.* the Holy Ghost) may impart his holy influences *at baptism* and *there* bestow the blessing that had been previously sought in faith and prayer by a believing parent or sponsor. To say that he always does is presumption and folly.

And why not always impart his holy influences? But one answer can be given. He chooses some infants and rejects others. Some are elect, others are reprobate. Here is the most revolting picture of Calvinism. And what sort of faith can be cherished that the Spirit "may impart His holy influences in answer to the prayers of faithful, believing parents or sponsors," when they are told that it is presumption and folly to expect these influences except in some instances. "Doubt ye not," says the Prayer Book, "but earnestly believe that he will favorably receive this infant." "Let us give thanks, and make our prayers that this child may lead the rest of his life according to the beginning," (Baptismal service.) This means: If he has received the Holy Spirit, let him live and be led by it always. If he has not received the Spirit, let him lead the rest of his life without these holy influences. Let him be a wicked and abandoned wretch.

Louisville, Ky., June, 1850. [*Banner.*

DIOCESE OF INDIANA.—The Rt. Rev. George Upfold, D. D., Bishop of the Diocese, commenced a visitation of the Parish of St. Paul's Church, Richmond, Wayne County, on the 13th of July, and preached the same evening. On Sunday the 14th he preached in the morning, and confirmed four persons, being the second confirmation in this parish since his consecration in December last. In the afternoon he examined the Sunday School of the Parish in the Church, on which occasion there were upwards of two hundred children present, and was highly gratified with the orderly arrangement of the school, and with the prompt and correct answers of the pupils of the several classes. He preached again in the evening, and again on Monday and Tuesday evenings. On Tuesday morning the Bishop visited Hillsborough, accompanied by the Rev. Mr. Fiske, preached in a farm house, and afterwards, in another farm house, confirmed a sick person. On Wednesday morning, the Bishop instituted the Rev. Geo. Fiske into the Rectorship of St. Paul's Parish; preaching the sermon and reading the prayers himself, there being no other Clergyman in attendance; and on Wednesday afternoon proceeded to Cambridge, 15 miles west, on his way to Indianapolis, and preached in the evening.—*Banner.*

DIOCESE OF TENNESSEE.—The Annual Convention of this Diocese assembled in St. Paul's Church, Franklin, on Wednesday the 3d of July, and continued in Session until Saturday the 6th. Of the fifteen clergymen entitled to seats in the Convention, eleven were present, and of the four who were absent, two were detained by ill health. The ordinary business of the Convention was despatched with very little discussion and with great harmony. The only subject of interest to those out of the diocese, which was acted upon, was the adoption of a resolution recommending Dr. Jarvis' Church History to the favorable notice of the members of the Church, and requesting the clergy to exert themselves to procure subscribers for the work. The Convention sermon was preached by the Rev. E. H. Cressey, Rector of St. John's Church, Ashwood, and services were held and sermons preached by the clergymen present, twice during each day of Convention. On Thursday, being the 4th of July, the Bishop of the Diocese delivered a sermon appropriate to the occasion, from the text, "*With a great sum obtained I this freedom.*" The Standing Committee for the ensuing year consists of five members, viz.: Rev. Chas. Tomes, Rev. E. H. Cressey, Rev. J. W. Rogers, Messrs. F. B. Fogg and J. Shelby. The delegates to the General Convention are the Rev. Drs. Page and McCullough, the Rev. Messrs. Tomes and Cressey, and Messrs. Lucius J. Polk, George W. Polk F. B. Fogg and Dr. S. Oldham. Rev. E. H. Cressey is re-elected Secretary of the Convention.

On Sunday, July 7th, the Bishop admitted to the Holy Order of Deacons, Mr. M. S. Royce. The candidate was presented by the Rev. Mr. Cressey.

By permission I copy the following from the Bishop's Address:

* * * "There are other subjects worthy of thankful notice and acknowledgement by us. Some portions of the Church have been much disturbed by questions which have been raised about doctrine and discipline. This diocese has hitherto been most happily preserved from these agitations, and I gladly avail myself of this occasion to say that we shall, by God's blessing, be kept in peace among ourselves, if the clergy will, as heretofore they have done, with scarcely an exception, adhere faithfully to "the form of sound words" set forth by the authority of the Church, for use in the public worship of our congregations, and in the administration of the sacraments and other rites of the Church. The great doctrines of religion about which there is almost universal agreement among intelligent Christians, are therein set forth, with so much admirable simplicity and plainness, that it seems to me, that the mind which raises questions about the teaching of the Church, must be obstinately bent upon making difficulties."

The past year has been one of unusual prosperity to the Church in this Diocese. Notwithstanding the loss of *six* clergymen from the Diocese, while but one has as yet been received from another Diocese, there have been *one hundred sixty-two* persons confirmed, being an average of about twelve to each parish, and nearly double the number confirmed in any previous year. Nearly all our parishes are as yet small and feeble, but so long as they exhibit such signs of life as these; so long as our ministers continue united, zealous, and faithful, we may reasonably hope that 'the little one will soon become a thousand.'"—*Witness.*

CLERICAL CHANGES.

Rev. J. S. Townsend, having accepted a call to Grace Church, Cherry Valley, Otsego County, N.Y., desire all communications and papers to be directed thither.

To Correspondents.

"A. M. M." and "Aelred," are received. Also, "J. G. H." and "G. P. S."

Acknowledgments.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since June 15 to July 18:

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N.B.—The above embrace all the contributions the Treasurer has received for the month of July!, scarcely sufficient to meet the claim of a single Missionary. How then is he to satisfy those of nearly one hundred? Let the Church answer; the debt is her own. The amount required would soon be realized if the more than 500 Churches which have not contributed for the past year, would each remit even a small sum.

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July 31. 4t

THE CHURCH ALMANAC for the year of our Lord, 1851, will be published on the 10th of August. It will contain, besides the usual Astronomical Matter, a full and correct notice of the General and Diocesan Institutions of the Church; a List of the Officers of the several Dioceses; the Statistics of the different Dioceses, and an accurate List of the Bishops and Clergy. This is the only Publication which gives the Statistics of the Church. They are compiled with the greatest care, and may be relied on. An Advertiser of 24 pages accompanies the Almanac.

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August 3 3t

Poetry.

'Not to Myself Alone.'

[Can any of our readers inform us of the authorship of the following striking and beautiful lines? They have done some service in a Sermon, and have gained many friends that would be glad to refer them to their originator.]- *Chn Witness.*

'Not to myself alone,'
The little opening flower transported cries,
'Not to myself alone I bud and bloom:
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes;
The bee comes sipping every eventide,
His dainty fill;
The butterfly within my cup doth hide
From threatening ill.'

'Not to myself alone,'
The circling star with honest pride doth boast—
'Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate
His home on high.'

'Not to myself alone,'
The heavy-laden bee doth murmuring hum—
'Not to myself alone from flower to flower
I rove the wood the garden and the bower,
And to the hive at evening weary come;
For man, for man the luscious food I pile
With busy care,
Content if this repay my ceaseless toil—
A scanty share.'

'Not to myself alone,'
The soaring bird with lusty pinion sings—
'Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar.'

'Not to myself alone,'
The streamlet whispers on its pebbly way—
'Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and flow'ret gay.
I sing unto the common, bleak and bare;
My gladsome tune;
I sweeten and refresh the languid air
In droughty June.'

'Not to myself alone'—
O man, forget not thou earth's honored priest!
Its tongue, its soul, its life, its pulse, its heart—
In earth's great chorus to sustain thy part;
Chiefest of guests at love's ungrudging feast,
Play not the niggard, spurn thy native clod,
And self disown;
Live to thy neighbor, live unto thy God,
Not to thyself alone.

Selected Matter.

Tribute of Mr. Webster to the late President.

"Mr. Webster.—Mr. Secretary, at a time when the great mass of our fellow-citizens enjoy remarkable health and happiness throughout the whole country, it has pleased Divine Providence to visit the two Houses of Congress, and especially this House, with repeated occasions for mourning and lamentation. Since the commencement of the session, we have followed two of our own members to their last home, and we are now called upon, in conjunction with the other branch of the Legislature, and in full sympathy with that deep tone of affliction which I am sure is felt throughout all the country, to take part in the last and due solemnities of the funeral of the late President of the United States.

Truly, sir, was it said in the communication read to us, that a 'great man has fallen among us.' The late President of the United States, originally a soldier by profession, having gone through a long and splendid career of military service, had, at the close of the late war with Mexico, become so much endeared to the people of the United States, and had inspired them with so high a degree of regard and confidence, that, without solicitation or application, without pursuing any devious paths of policy, or turning a hair's breadth to the right or the left from the path of duty, a great, and powerful, and generous people saw fit, by popular vote and voice, to confer upon him the highest civil authority in the nation. We cannot forget that, as in other instances, so in this, the public feeling was won and carried away, in some degree, by the eclat of military renown. So it has been always; and so it always will be, because high respect for noble feats in arms has been and always will be, outpoured from the hearts of the members of a popular government. But it will be a great mistake to suppose that the late President of the United States owded his advancement to high civil trust, or his great acceptability with the people, to military talent or ability alone. I believe, sir, that, associated with the highest admiration for those qualities possessed by him, there was spread throughout the community a high degree of confidence and faith in his integrity and honor and uprightness as a man. I believe he was especially regarded as both a firm and a mild man in the exercise of authority; and I have observed more than once, in this and in other popular Governments, that the prevalent motive with the masses of mankind for conferring high power on individuals, is a confidence in their mildness, their paternal, protecting, secure, and safe character. The people naturally feel safe where they feel themselves, to be under the control and protection of sober council, of impartial minds, and a general paternal superintendence.

I suppose, sir, that no case ever happened in the very best days of the Roman republic, when any man found himself clothed with the highest authority of the State under circumstances more repelling all suspicion of personal application, all suspicion of pursuing any crooked path in politics, or all suspicion of having been actuated by sinister views and purposes, than in the case of the worthy, and eminent, and distinguished, and good man whose death we now deplore. He has left to the people of his country a legacy in this: he has left them a bright example, which addresses itself with peculiar force to the young and rising generation; for it tells them that there is a path to the highest degree of renown—straight, onward, steady, without change or deviation.

Mr. Secretary, my friend from Louisiana (Mr. Downs) has detailed shortly the events in the military career of General Taylor. His service through his life was mostly on the frontier, and always a hard service—often in combat with the tribes of Indians all along the frontier for many thousands of miles. It has been justly remarked by one of the most eloquent men whose voice was ever heard in these houses, that it is not in Indian wars that heroes are celebrated, but that it is there they are formed. The hard service, the stern discipline, devolving upon those who have a great extent of frontier to defend, and often with irregular troops of their own, being called on suddenly to enter into contests with savages, to study the habits of savage life and savage war, in order to foresee and overcome their stratagems—all these things tend to make hardy military character.

For a very short time, sir, I had a connection with the Executive Government of this country, and at that time very perilous, embarrassing circumstances existed between the United States and the Indians on the borders, and war was actually raging between the United States and the Florida tribes; and I very well remember that those who took counsel together on that occasion officially, and who were desirous of placing the military command in the safest hands, came to the conclusion that there was no man in the service more fully uniting the qualities of military ability and great personal prudence than Zachary Taylor; and he was, of course, appointed to the command.

Unfortunately his career at the head of this Government was short. For my part, in all that I have seen of him, I have found much to respect and nothing to condemn. The circumstances under which he conducted the Government, for the few months he was at the head of it, have been such as perhaps not to give to him a very favorable, certainly not a very large opportunity of developing his principles and his policy, and to carry them out; but I believe he has left on the minds of the country a strong impression—first, of his absolute honesty and integrity of character; next, of his sound, practical good sense; and, lastly, of the mildness, kindness, and friendliness of his temper towards all his countrymen.

But he is gone. He is ours no more, except in the force of his example. Sir, I heard with infinite delight the sentiments expressed by my honorable friend from Louisiana (Mr. Downs,) who has just resumed his seat, when he earnestly prayed that this event might be used to soften the animosities and recriminations, and to restore fellowship and good feeling among the various sections of the Union. Mr. Secretary, great as is our loss to-day, if these inestimable and inappreciable blessings shall have been secured to us, even by the death of Zachary Taylor, they have not been purchased at too high a price; and if his spirit, from the regions to which he has ascended, could see these results flowing from his unexpected and untimely end—if he could see that he had entwined a soldier's laurel around a martyr's crown, he would say exultingly, 'Happy am I, that by my death I have done more for that country which I loved and served, than I did or could do by all the devotion and all the efforts that I could make in her behalf during the short span of my earthly existence.'

Mr. Secretary, great as this calamity is, we mourn but not as those without hope. We have seen one eminent man, and another eminent man, and at last a man in the most eminent station, fall away from amidst of us. But doubt not there is a Power above us exercising over us that paternal care that has marked our progress for so many years. I have confidence still that the place of the departed will be supplied; that the kind, beneficent favor of Almighty God will be with us, and that we shall be borne along, and borne upward and upward, on the wings of His sustaining Providence. May God grant that in the time that is before us, there may not be wanting to us as wise men, as good men for our counsellors, as he was whose funeral obsequies we now propose to celebrate!"—*Banner of the Cross.*

The Patent Impulsoria.

It is with more than usual gratification that we copy from "*The Illustrated News*," of June 22, the following most important discovery, and one which bids fair to be the means of improving Railway Property to an enormous extent by diminishing the cost of Locomotion:—*Exeter Gazette.*

"This ingenious means of applying animal power to the working of railways, so as to supersede the costly locomotive engine, has lately been invented in Italy, and exhibited experimentally upon the South Western Railway. It consists in introducing the animal into a kind of coach, called Impulsoria, by which they transmit their acting power to the leading wheels. This transmission is conveyed by a very simple means, rendering useful both the driving power of the animals and their own weight. The horse being thus introduced into the Impulsoria, is placed upon a perfect rectilinear, artificial ground, or platform, turning so easily, that the animal, which is yoked to the shafts, when it walks, does not itself advance; but, what amounts to the same thing, the platform itself is pushed backwad. By this artificial ground platform, called by the patentee *pedirella*, is moved a tree, armed with a pulley, from which, by means of a rope, the motion is conveyed to the axle-tree of the leading-wheels. The varying proportions between the diameters of the pulleys give different degrees of speed. The horses are to be worked always at their usual pace, whilst the new locomotive will be able to run at any requisite speed, even at sixty miles an hour, without ever altering the usual walking pace of the horses, which are inside the Impulsoria, as on the floor of a room, sheltered from the weather.

"The importance of introducing the horses into the carriage in order to get more speed from the surplus of the acting power, had been long thought of; and the principle has been several times attempted in England, France, and Italy, but hitherto without success.

"The new machine, whose inventor is Signor Clemente Masserano, from Pignerol, Piedmont, has been brought from Italy to England, and deposited at the Nine-elms terminus of the South Western Railway, where it may be seen working on the line. It has been made for two horses, only, and they work it very well on the *pedivella*. More than thirty waggons have been already experimentally drawn by it up the very inclined line of the station. For working it up and down the station, a waggon is fastened to it, when it attains a speed of seven miles an hour. In the experiment to be made on the great line, it is expected to gain a speed of from fifteen to twenty miles an hour; and it is calculated that an engine of two horses more will run at a speed superior to that of a steam-engine. The Impulsoria runs either way, like the steam-engine; but the driving horses do not change direction or movement. They can instantly be stopped, without stopping the machine; and the machine can likewise be stopped while the horses continue to walk on the *pedivella*, without transmitting motion to the leading wheels.

"By the simple manner in which the horses exercise their moving power on the new machine, they can work easily the usual time commonly about eight hours a day. During these eight hours, the Impulsoria can run at least over thirty miles eight times; and as four horses do not cost much more than two shillings each per day, it would be an expense of eight shillings only, instead of £6 on account of coke only, the cost of which is sixpence each mile run.

"Such economy is of the utmost importance to the numerous interests engaged in the railways, subject to enormous working expenses. According to the statements by Dr. Lardner, in his valuable work on 'Railway Economy,' the locomotive power and rolling-stock absorb always more than half, and often four fifths of all the working expenses. But the principal advantage of the new machine will be to afford very cheap locomotion on all branch lines, thus extending the advantage of the railway to localities hitherto impracticable from the expensive moving power.

"The directors of the South Western Railway were the first to receive the Impulsoria on their line, where they have granted every facility to its ingenious inventor; for which courtesy he has especially to thank the engineer-in-chief of the locomotive department, Mr. Gooch, and his assistant Mr. Trevethick."

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Clerks	5	Agents	3
Physicians	2	Builders	2
Students	3	Druggist	1
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Lawyers	2	Clergyman	1
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Dentists	2	Teachers	2
Lady	1	Mariner	1
Grocers	2		
			36
	66		66
		Total	102
Whole number of Policies Issued			5950

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

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Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

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New York, August 4, 1849. tf

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"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. W[illegible]ON, *Sec'y and Treas.*
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☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

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Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

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DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
			5373
Policies in force January 1st, 1850,			
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.
C. GILL, Actuary

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February 4 1850 tf.

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THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

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N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,

A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:
Single subscription, payable annually, in advance - - $3
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - $2

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.;
New Haven, January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful* silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the church community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.
HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.